

THE LIGHT OF THE WORLD



THE  
LIGHT OF THE WORLD  
OR  
THE GREAT CONSUMMATION

BY  
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DEDICATED

TO

*The Queen's Most Excellent Majesty*

(1893)

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## PROEME

*The sovereign voice spake, once more, in mine ear :  
" Write, now, a song unstained by any tear ! "*

*" What shall I write ? " I said : the voice replied :  
" Write what we tell thee of the Crucified ! "*

*" How shall I write, " I said, " who am not meet  
One word of that sweet speaking to repeat ? "*

*" It shall be given unto thee ! do this thing ! "  
Answered the voice : " Wash thy lips clean, and  
sing ! "*

# THE LIGHT OF THE WORLD

## AT BETHLEHEM

So many hills arising, green and grey,  
On Earth's large round ; and that one hill to say :  
"I was His bearing-place!" On Earth's wide  
breast

So many maids ! and She—of all most blest—  
Heavily mounting Bethlehem—to be  
His Mother ! Holy Maid of Galilee !  
Hill, with the olives and the little town !  
If rivers from their crystal founts flow down,  
If 'twas the Dawn which did Day's gold unbar,  
Ye were beginnings of the best we are,  
The most we see, the highest that we know,  
The lifting heavenward of Man's life below.  
Therefore, though better lips ye shall not lack,  
Suffer, if one of modern mood steals back—

## 2 THE LIGHT OF THE WORLD

Weary and wayworn, from the Desert-road  
Of barren Thought; from Hope's Dead Sea which  
glowed  
With Love's fair mirage; from the Poet's haunt,  
The Scholar's lamp, the Statesman's scheme, the  
vaunt,  
The failure, of all fond Philosophies,—  
Back unto Thee, back to thy olive-trees,  
Thy people, and thy story, and thy Son,  
Mary of Nazareth! so long ago  
Bearing us Him Who made our Christendom,  
And came to save the Earth, from Heav'n, His  
home.

So many hill-sides, crowned with rugged rocks!  
So many simple shepherds keeping flocks  
In many moonlit fields! but, only they—  
So lone, so long ago, so far away—  
On that one winter's night, at Bethlehem,  
To have white Angels singing lauds for them!  
They—only hinds wrapped in the he-goat's skin—  
To hear Heaven's music, bidding Peace begin!  
Only for those, of countless watching eyes,  
The "Glory of the Lord" glad to arise;  
The skies to blaze with gold and silver light  
Of seraphs, by strong joy flashed into sight;



The wind, for them, with that strange song to  
swell,—

By too much happiness incredible.—

That tender Anthem of good times to be

Then at their dawn—not daylight yet, ah me!

“Peace upon Earth! Goodwill!” sung to the  
strings

Of lutes celestial. Nay, if these things

Too bless’d to believe have seemed, or seem,

Not ours the fault, dear Angels! Prove the  
dream

Waking and true! sing once again, and make

Moonlight and starlight sweet for Earth’s sad  
sake!

Or, if Heaven bids ye lock in silence still

Conquest of Peace, and coming of Goodwill,

Till times to be, then—oh, you placid sheep!

Ah, thrice-blest shepherds! suffer that we creep

Back through the tangled thicket of the years

To graze in your fair flock, to strain our ears

With listening herdsman, if, perchance, one note

Of such high singing in the fine air float;

If any rock thrills yet with that great strain

We did not hear, and shall not hear, again;

If any olive-leaf at Bethlehem

Lips still one syllable vouchsafed to them;

4 THE LIGHT OF THE WORLD

If some stream, conscious still—some breeze—be  
stirred

With echo of th' immortal words ye heard.

What was it that ye heard? the wind of Night  
Playing in cheating tones, with touches light,  
Amid the palm-plumes? Or, one stop outblown  
Of planetary music, so far flown  
Earthwards, that to those innocent ears 'twas  
brought

Which bent the mighty measure to their thought?  
Or, haply, from breast-shaped Beth-Haccarem,  
The hill of Herod, some waft sent to them  
Of storming drums and trumps, at festival  
Held in the Idumæan's purple hall?  
Or, it may be, some Aramaic song  
Of country lovers, after parting long  
Meeting anew, with much "goodwill," indeed,  
Blown by some swain upon his Jordan reed?  
Nay, nay! your abbas back ye did not fling,  
From each astonished ear, for swains to sing  
Their village-verses clear; for sounds well known  
Of wandering breeze, or whispering trees, or  
tone  
Of Herod's trumpets. And ye did not gaze  
Heart-startled on the stars (albeit the rays

Of that lone orb shot, sparkling, from the East  
Unseen before); for these, largest and least,  
Were fold-lamps, lighted nightly: and ye knew  
Far differing glory in the Night's dark blue  
Suddenly lit with rose, and pierced with spike  
Of golden spear beam. Oh, a dream, belike!  
Some far-fetched Vision, new to peasant's sleep,  
Of Paradise stripped bare!—But, why thus keep  
Secrets for them? This bar, which doth enclose  
Better and nobler souls, why burst for those  
Who supped on the parched pulse, and lapped  
the stream?

And each, at the same hour, dreams the same  
dream!

Or, easier still, they lied! Yet, wherefore, then  
“Rise, and go up to Bethlehem,” and unpen  
To wolf and jackal all their hapless fold  
So they might “see these things which had been  
told”

In Heaven's own Voice? And Heaven, whate'er  
betide,

Spreads surely somewhere, on Death's farther side!  
This sphere obscure, viewed with dim eyes to  
match,

This earthly span—gross, brief—wherein we  
snatch,

## 6 THE LIGHT OF THE WORLD

Rarely and faintly, glimpses of Times past  
Which have been boundless, and of Times to last  
Beyond them timelessly ; how should such be  
All to be seen, all we were made to see ?  
This flesh fallacious, binding us, indeed,  
To sense, and yet so largely leaving freed  
That we do know things are we cannot know,  
And high and higher on Thought's stairways go  
Till each last round leads to some sudden steep  
Where Reason swims, and falters ; or must leap  
Headlong, perforce, into the Infinite,  
How should we say outside this shines no light  
Of lovelier scenes unseen ; of lives which spread  
Pleasant and unexpected for the Dead,  
As our World, opening to the Babe's wide eyes  
New from the Womb, and full of birth's surprise ?  
How should this prove the All, the Last, the  
First ?

Why shall no inner, under, splendours burst  
Once—twice—the Veil ? Why put a marvel by  
Because too rich with hope ? Why quite deny  
The Heavenly story, lest our doubtful hearts—  
Which mark the stars, and take them for bright  
parts

Of boundless Being, ships of life that sail  
In glittering argosies—without a tale,

## AT BETHLEHEM

Without a term—aye, of that shoreless Sea,  
The scattered silver Islets, drifting free  
To destinies unmeasured—see, too, there  
By help of dead believing eyes, which were,  
The peoples of the stars ; and listen, meek,  
To those vast voices of the stars, which speak—  
If ever they shall speak—in each man's tongue ?

And, truly, if Joy's music once hath rung  
From lips of bands invisible, if any—  
Be they the Dead, or of the Deathless Many—  
Love and serve Man, angelical Befrienders,  
Glad of his weal, and from his woe Defenders,—  
If such, in Heaven, have pity on our tears,  
Forever falling with the unending years,  
High cause had they at Bethlehem, that night  
To lift the curtain of Hope's hidden light,  
To break decree of silence with Love's cry,  
Foreseeing how this Babe, born lowly,  
Should—past dispute, since now achieved is this—  
Bring Earth great gifts of blessing and of bliss ;  
Date, from that crib, the Dynasty of Love ;  
Strip his misus'd thunderbolts from Jove ;  
Bend to their knees Rome's Cæsars ; break the  
chain  
From the slave's neck ; set sick hearts free again,

## 8 THE LIGHT OF THE WORLD

Bitterly bound by priests, and scribes, and scrolls ;  
 And heal with balm of pardon, sinking souls ;  
 Should Mercy to her vacant throne restore,  
 Teach Right to Kings, and Patience to the Poor ;  
 Should by His sweet name all names overthrow,  
 And by His lovely words, the quick seeds sow  
 Of golden equities, and brotherhood,  
 Of Pity, Peace, and gentle praise of good ;  
 Of knightly honour, holding life in trust  
 For God, and Lord, and all things pure and just ;  
 Lowly to Woman ; for Maid Mary's sake  
 Lifting our sister from the dust, to take  
 In homes her equal place, the household's Queen,  
 Crowned and august who sport and thrall had  
 been !

Of arts adorning life, of Charities  
 Gracious and wide, because the impartial skies  
 Roof one race in ; and poor, weak, mean, oppressed,  
 Are children of one bounteous Mother's breast,  
 One Father's care : emancipating man,  
 Should, from that bearing-cave, outside the  
 Khán,

Amid the kneeling cattle, rise, and be  
 Light of all lands, and splendour of each sea,  
 The Sun-burst of a new Morn come to Earth  
 Not yet, alas ! broad Day, but Day's white birth

Which promiseth ; and blesseth, promising.  
These from that Night ! What cause of wondering  
If that one Silence of all Silences  
Brake into Music ? if, for hopes like these  
Angels, who love us, sang that song, and show  
Of Time's far purpose made the "great light"  
glow ?

Wherefore, let whosoever will drink dry  
His cup of Faith ; and think that, verily,  
Not in a vision, no way otherwise  
Than those poor shepherds told, there did arise  
This portent. Being' amidst their sheep and  
goats,

Lapped careless in their pasture-keeping coats,  
Blind as their drowsy beasts to what drew nigh,  
(Such the lulled ear, and such the unbusied eye  
Which ofttimes hears and sees hid things !) there  
spread

The "glory of the Lord" around each head,  
A light not moon-glow, nor the grey of Night,  
Nor lightning-flash, nor lit like any light  
By earthly sense beheld, but fetched from beam  
Of that central Sun whereby Suns gleam,  
Which kindles spheres, and has for dusk full

Noon,

Shining behind the Blue, past Sun and Moon,

10 THE LIGHT OF THE WORLD

And making hyaline of æther clear  
Where, with new eyes, souls—free of Death and  
Fear—

In range incomprehensible, and ray  
Of limitless illuming, see alway  
Authentic Being; outside Life's close bars,  
By Life's light blotted, as at noon the stars.  
Such sight spreads bright behind that blindness  
here

Which men name "seeing"; and such Heav'n-  
Dawn dear

(As it had reason by such Day to follow !)  
Broke, be it deemed, o'er hill and over hollow,  
On the inner seeing, the sense concealed, unknown,  
Of those plain hinds—glad, humble, and alone—  
Flooding their minds, filling their hearts; around,  
Above, below, disclosing grove and ground,  
The rocks, the hill, the town, the solitude,  
The wondering flocks,—a-gaze with grass half-  
chewed,—

The palm-crowns, and the path to Bethlehem,  
As sight angelic spies. And, came to them  
The "Angel of the Lord," visible, sure,  
Known for the Angel by his presence pure  
Whereon was written Love, and Peace, and Grace,  
With beauty passing mortal mien and face,



Feather-like on the wild swan's feather; or dip  
 Of swallow in the streamlet; or Love's lip  
 Kissing her Dead. Oh, certes! not of men,  
 Yet, blending form with spirit; nay, and then,  
 Supreme, majestic! for terror fell—  
 With worship,—on their hearts, the writings  
     tell;  
 So that the Angel of the Earth had need  
 To comfort them, speaking these words, indeed:

“FEAR NOT! FOR BEHOLD I BRING YOU GOOD  
 TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL  
 PEOPLE.”

“FOR UNTO YOU IS BORN THIS DAY IN THE  
 CITY OF DAVID, A SAVIOUR, WHICH IS CHRIST  
 THE LORD.”

“AND THIS THE SIGN UNTO YOU! YE SHALL  
 FIND THE BABE WRAPPED IN SWADDLING CLOTHES,  
 LYING IN A MANGER.”

Might he not speak so, if, in truth, we heard  
 Our Angel, and the Lord's; with simple word  
 Easy and sweet, as to her little son  
 A nursing mother; or—when Night is done—

Dawn's soft breath whispering plain: "Lo! I  
am Day!"

But, of those things which the Bright One did  
say,

So high, so new, so glad, so comforting,  
"Good tidings of great joy to you I bring!"

The echo, not the meaning of his speech  
Lives; and men tell it sadly, each to each,  
With lips, not hearts; sadly, from tongue to  
tongue,

The Ages, unpersuaded, pass along  
The dulcet message, like a dream bygone  
Which was for happy sleepers, but is flown.  
We bleed, and hate, and suffer, and are blind,  
Uncomprehending; yet, if one will mind,  
That light is shining still on Life's far side;  
And the Apostle, and Heaven's Angel, lied,  
Or else, from Heaven that night th' Evangel fell:  
"Beginnings of the Golden Times we tell!"

Now is the New Law opened! Mary's Son  
Hath opened it, and, when full years are run,  
Peace shall be, and Goodwill, and Mercy shed  
Over all flesh and spirit, quick and dead!  
The Consummation comes, the purposed Bliss;  
Earth was for Now; her glad days spring from  
this,

Nor only that one Angel (if we dare  
 Receive) for "suddenly was with him there  
 A multitude of heavenly ones," who throng  
 The silvery gleam, all singing that same song  
 Of Peace and Love; all—for our Planet's sake—  
 Praising ELOI.

('Tis the Name He spake  
 In th' Aramaic, at His Mother's knee,  
 In white-walled Nazareth of Galilee,  
 Lispering first speech; and after, on His Cross;  
 But we have sore misused, to all men's loss,  
 The great word "God," speaking th' Unspeakable  
 With daily lips, and doing nowise well  
 To give thereby parts, passions, qualities  
 To the All-Being, Who hath none of these;  
 Mingling weak mortal thoughts of "Sire" and  
 "King"

In "God the Father"; and, so worshipping  
 An idol, served with muttered spell and moan,  
 Baser than brass, and duller than dead stone;  
 A graven image of that Glorious All  
 Who hath no form, and Whom His Angels call  
 By never-uttered names, and Whom to see  
 Not once hath been, and never once shall be:  
 Who doth, in universal rule, possess  
 Majesty, beauty, love, delightfulness;

The Omnipresent, Conscious, Joy. 'Twere well,—  
If name must be—with Mary's Son to spell  
This unspoiled Word, mystical, free of dread,  
Ancient and hallowed; and by those lips said  
Which knew its meaning most, and called "God"

so,

"Eloi" in the Highest.)

Heaven a-glow!

And the mild burden of its minstrelsy:

PEACE BEGINNING TO BE,

DEEP AS THE SLEEP OF THE SEA

WHEN THE STARS THEIR FACES GLASS

IN ITS BLUE TRANQUILLITY;

HEARTS OF MEN UPON EARTH,

FROM THE FIRST TO THE SECOND BIRTH,

TO REST AS THE WILD WATERS REST

WITH THE COLOURS OF HEAVEN ON THEIR BREAST.

LOVE, WHICH IS SUNLIGHT OF PEACE,

AGE BY AGE TO INCREASE,

TILL ANGER AND HATE ARE DEAD

AND SORROW AND DEATH SHALL CEASE;

"PEACE ON EARTH AND GOODWILL!"

SOULS THAT ARE GENTLE AND STILL

HEAR THE FIRST MUSIC OF THIS

FAR-OFF, INFINITE BLISS!

So—or in such wise—those rude shepherds heard  
 The Angels singing clear; when, not one word  
 Wiser ones caught that night—solemn and still—  
 Of their high errand: “PEACE! GOODWILL!  
 GOODWILL!”

Ah! think we listened there,  
 With opened heart and ear,  
 And heard, in truth, as these men say they heard,  
 On flocks, and rock, and tree  
 Raining such melody;  
 Heaven’s love descending in that loveliest word,

“PEACE!” Not at first! not yet!  
 Our Earth had to forget  
 Burden of birth, and travail of slow years;  
 But now the dark time done!  
 Daylight at length begun!  
 First gold of sun in sight, dispelling fears!

PEACE, pledged, at last, to Man!  
 Oh! if there only ran  
 Thrill of such surety through one human soul,  
 Would not the swift joy start  
 From beating heart to heart,  
 Lighting all lands, leaping from pole to pole?

PEACE, PEACE—to come! to be!  
If such were certainty  
Far-off, at length, at latest, any while,  
What woe were hard to bear?  
What sorrow worth one tear?  
Murder would soften; black Despair would smile.

But, heralded on high;  
From midnight's purple sky  
Dropped like the sudden rain which brings the  
flowers;  
PEACE! Aye to dwell with men;  
No strife, no wars! And, then,  
The coupled comfort of those golden hours,

GOODWILL! Consider this,  
What easy, perfect bliss  
If, over all the Earth the one change spread  
That Hate and Fraud should die,  
And all, in amity,  
Let go rapine, and wrath, and wrong, and dread!

What lack of Paradise  
If, in angelic wise,  
Each unto each, as to himself, were dear?

If we in souls descried,  
 Whatever form might hide,  
 Own brother, and own sister, everywhere?

All this,—not whispered low  
 To one heart, full of woe  
 By reason of blood-reddened fields of Earth,  
 By sight of Fear and Hate,  
 And policies of State,  
 And evil fruits which have from these their birth :

But, through their ears, to us  
 Straitly imparted thus  
 With pomp of glittering Angels, and their train ;  
 And radiance of such light  
 As maketh mid-day night,  
 And heavenliest speech of Heaven, not heard again

'Till these things come to pass !—  
 Nay, if it be—alas !—  
 A Vision, let us sleep and dream it true !  
 Or—sane, and broad-awake,—  
 For its great sound and sake,  
 Take it, and make it Earth's ; and peace ensue !

So, when the Angels were no more to see,  
 Re-entering those gates of space,—whose key

Love keeps on that side, and on this side Death—  
Each shepherd to the other whispering saith,  
Lest he should miss some lingering symphonies  
Of that departing music, "Let us rise  
And go even now to Bethlehem, and spy  
This which is come to pass, showed graciously  
By the Lord's Angels." Therewith hastened they  
By olive-yards, and old walls mossed and grey  
Where, in close chinks, the lizard and the snake  
Thinking the sunlight come, stirred, half-awake :  
Across the terraced levels of the vines,  
Under the pillared palms ; along the lines  
Of lance-leaved oleanders, scented sweet ;  
Through the pomegranate-gardens sped their feet :  
Over the causeway, up the slope, they spring,  
Breast the steep path, with steps unslackening ;  
Past David's well, past the town-wall they ran  
Unto the House of Chimham, to the Khân ;  
Where mark them peering in, the posts between,  
Questioning—out of breath—if birth hath been  
This night, in any guest-room, high or low ?  
The drowsy porter at the gate saith "No !"—  
Shooting the bars ; while the packed camels shake  
Their bells to listen, and the sleepers wake ;  
And to their feet the ponderous steers slow rise,  
Lifting from trampled fodder large mild eyes.—



"Nay! Brothers! no such threat yet there is  
gone

Yonder, one such bet there, a gentle one I  
With him that seemed her symphony of Goldee;  
They toiled at sun-down to our doors—last, see I  
No nook was here!—Seek at the cave instead;  
We shook some latley straw to make their bed."

Then to the cave they wended, and there spied  
That which was more, if truth be testified,  
Than all the pomp, even thro' proud Herod's  
porch

Allure with brass, and silk, and scented torch,  
High on Beth-Haccarein; more to behold,  
If men had known, than all the glory told  
Of splendid Caesar in his marble home  
On the white Ile, or audience-hall at Rome  
With trembling princes thronged. A clay lamp  
swings

By twisted camel-cords, from blackened rings,  
Showing with flickering gleams, a Child new-born  
Wrapped in a cloth, laid where the beasts, at morn  
Will champ their bean-straw: in the lamp's ray dim  
A fresh-made Mother by Him, fostering Him  
With face and mien to worship, speaking nought;  
Close at hand Joseph, and the ass, hath brought

That precious twofold burden to the gate ;  
With goats, sheep, oxen, driven to shelter late.  
No mightier sight ! yet all sufficeth it—  
If we will deem things be beyond our wit—  
To prove Heaven's music true, and show Heaven's  
way,

How, not by famous kings, nor with array  
Of brazen letters on the boastful stone,  
But "by the mouth of babes," quiet, alone, .  
Little beginnings planning for large ends,  
With other purpose than fond man attends,  
Wisdom and Love in secret fellowship  
Guide our World's wanderings with a finger-tip ;  
And how, that night, as these did darkly see,  
They sealed the first scrolls of Earth's history,  
And opened what shall run till Death be dead.

Which Babe they revered, bending low the  
head,  
First of all worshippers, and told the things  
Done in the plain, and played on Angels' strings.  
Then those around wondered and worshipped,  
too,  
And Mary heard—but wondered not—anew  
Hiding this in her heart, the heart which beat  
With blood of Jesus Christ, holy and sweet.

Also, not marvelling, albeit they heard,  
 Stood certain by—those three swart ones—appeared

From climes unknown; yet, surely, on high quest  
 Of what that Star proclaimed, bright on the breast  
 First of the Ram, afterwards glittering thence  
 Into the watery Trigon; where, intense,  
 It lit the Crab, and burned the Fishes pale.  
 Three Signiors, owning many a costly bale;  
 Three travelled Masters, by their bearing Lords  
 Of lands and slaves. The Indian silk affords,  
 With many a folded braid of white and gold,  
 Shade to their brows; rich goat-hair shawls did  
 fold

Their gowns of flower'd white muslin, midway tied;  
 And ruby, turkis, emerald—stones of pride—  
 Blazed on their thumb-rings; and a pearl gleamed  
 white

In every ear; and silver belts, clasped tight,  
 Held ink-box, reeds, and knives, in scabbards  
 gemmed;

Curled shoes of goat-skin dyed, with seed-pearls  
 hemmed,

Shod their brown feet; hair shorn; lids low, to  
 think—

Eyes deep and wistful, as of those who drink

Waters of hidden wisdom, night and day,  
And live twain lives, conforming as they may,  
In diligence, and due observances  
To ways of men ; yet, not at one with these ;  
But ever straining past the things that seem  
To that which Is—the Truth behind the Dream.  
Three princely wanderers of the Asian blood  
Perchance, by Indus dwellers ; or some flood  
That feeds her from Himâla's icy dome ;  
Or, haply, to those Syrian palm-trees come  
From Gunga's banks, or mounts of Malabar  
Which lift the Deccan to its sun, and far—  
Rampart-like—fringe the blue Arabian Sea.  
True followers of the Buddh they seemed to be,  
The better arm and shoulder showing bare  
With each ; and on the neck of each, draped  
fair  
A scarf of saffron, patched ; and 'twixt the eyes,  
' In saffron stamped, the Name of mysteries  
OM ; and the Swastika, with secrets rife  
How man may 'scape the dire deceits of Life.

These three stood by, as who would entrance  
make ;  
And heard the Shepherds' tale ; and hearing,  
spake

Strange Indian words one to another; then sent  
 Command. Their serving-men, obedient,  
 Cast loose from off the camels, kneeling nigh,  
 Nettings and mats, and made the fastenings fly  
 From belly-band, and crupper-rope, and tail;  
 And broke the knots, and let each dusty bale  
 Slide from the saddle-horns, and give to see  
 Long hoarded treasure of great jewellery,  
 And fragrant secrets of the Indian grove,  
 And splendours of the Indian looms, inwove  
 With gold and silver flowers; "for now," said they,  
 "Our eyes have found this thing sought day by  
 day;

By the all-conscious, silent sky well-known,  
 And, specially, of yon white star foreshown,  
 Which, bursting magically on the sight,  
 Beckoned us from our homes, shining aright,  
 The silver beacon to this holy hill.

Mark if it sparkles not, aware and still,  
 Over the place? The astral houses, see!  
 Spake truth: our feet were guided faithfully.  
 'Tis the Star-Child, who was to rise and wear  
 A crown than Suleiman's more royal and rare,  
 'King of the Jews.' Grant an approach to us  
 Who crave to worship Him."

Now, it fell thus

That these first to Jerusalem had passed ;  
And sojourned there, observing feast and fast  
In the thronged city ; oft of townsmen seen  
In market and bazaar ; and, by their mien  
Noted for lordliest of all strangers there,  
Much whispered of, in sooth, as who read clear  
Shadows of times to come, and secrets bright  
Writ in the jewelled cypher of the Night,  
So that the voice of this to Herod went  
Feastful and fearful ; ever ill-content  
'Mid plots and perils ; girt with singing boys,  
And dancing girls of Tyre, and armoured noise  
Of Cæsar's legionaries. Long and near,  
In audience-hall, each dusky wayfarer  
Questioned he of their knowledge, and the Star,  
What message flashed it ? Whether nigh or far  
Would rise this portent of a Babe to reign  
King of the Jews, and bring a crown again  
To weeping Zion, and cast forth from them  
The Roman scourge ? And, if at Bethlehem,  
As with one voice, priests, elders, scribes aver,  
Then let them thither wend, and spy the stir,  
And find this Babe, and come anew to him,  
Declaring where the wonder. " 'Twas his whim,"  
Quotha : " to be of fashion with the stars,  
(Weary, like them, of gazing upon wars)

To shine upon this suckling, bending knee  
 Save unto Cæsar uncrooked latterly."

Thence came it those Three stood at entering  
 Before the door; and their rich gifts did bring:  
 Red gold from the Indian rocks, cunningly beat  
 To plate and chalice, with old fables sweet  
 Of Buddh's compassion, and dark Mara's powers  
 Round the brims glittering; and a riot of  
     flowers

Done on the gold, with gold script to proclaim  
 The noble Truths, and Threefold mystic Name  
 OM, and the Swastika; and how man wins  
 Blessèd Nirvâna's rest, being quit of sins,  
 And, day and night, reciting, "Oh, the gem!  
 Upon the Lotus! Oh, the Lotus-stem!"  
 Also, more precious than much gold, they  
     poured

Rare spices forth, unknitting cord on cord;  
 And, one by one, unwinding cloths, as though  
 The merchantmen had sought to shut in so  
 The breath of those distillings: in such kind  
 As when Nile's black embalming slaves would  
     bind

Sindon o'er sindon, cere-cloth, cinglets, bands,  
 Roll after roll, on head, breast, feet, and hands,

Round some dead king, whose cold and withered  
palm  
Had dropped the sceptre ;—drenched with musk  
and balm,  
And natron, and what keeps from perishing ;  
So they might save—after long wandering—  
The body for the spirit, and hold fast  
Life's likeness, till the dead man lived at last.  
Thus, from their coats involved of leaves and silk  
Slowly they freed the odorous thorn-tree's milk,  
The grey myrrh, and the cassia, and the spice,  
Filling the wind with frankincense past price,  
With hearts of blossoms from a hundred glens  
And essence of a thousand Rose-gardens ;  
Till the night's gloom like a royal curtain hung  
Jewelled with stars, and rich with fragrance flung  
Athwart the arch ; and, in the cavern there  
The air around was as the breathing air  
Of a queen's chamber, when she comes to bed,  
And all that glad Earth owns gives goodlihead.

Witness them entering, those Three from afar—  
Who knew the skies, and had the strange white  
Star  
To light their nightly lamp, thro' deserts wide  
Of Bactria, and the Persic wastes, and tide



Of Tigris and Euphrates ; past the snow  
 Of Ararat, and where the sand-winds blow  
 O'er Ituræa ; and the crimson peaks  
 Of Moab, and the fierce, bright, barren reeks  
 From Asphaltites ; to this hill—to thee,  
 Bethlehem-Ephrata ! Witness these three  
 Gaze, hand in hand, with faces grave and mild,  
 Where, 'mid the gear and goats, Mother and Child  
 Make state and splendour for their eyes. Then,  
 lay

Each stranger on the Earth, in th' Indian way,  
 Paying the "eight prostrations" ; and was heard  
 Saying softly, in the Indian tongue, that word  
 Wherewith a Prince is honoured. Nimble ran,  
 On this, the people of their caravan  
 And fetch the gold, and—laid on gold—the spice,  
 Frankincense, myrrh : and next with reverence  
 nice,

Foreheads in dust, they spread the precious things  
 At Mary's feet, and worship Him who clings  
 To Mary's bosom, drinking soft life so  
 Who shall be Life and Light to all below.

"For now we see," say they, departing : "plain  
 The Star's word come to pass ! The Buddh again  
 Appareth, or some Bôddhisat of might  
 Arising for the West, who shall set right,

And serve, and reconcile; and maybe, teach  
Knowledge to those who know. We, brothers,  
each,

Have heard yon shepherds' prattling; if the sky  
Speaketh with such, Heaven's mercy is drawn nigh!  
Well did we counsel, journeying to this place!  
Yon hour-old babe, milking that breast of grace,  
The World will praise and worship, well-content."

Then, fearing Herod, to their homes they went  
Musing along the road. But he, alway  
Angered and troubled, bade his soldiers slay  
Whatever man-child sucked in Bethlehem.  
Lord! hadst Thou been all God, as pleaseth them  
Who poorly see Thy God-like self, and take  
True glory from Thee for false glory's sake;  
Co-equal Power, as these—too bold—blaspheme,  
Ruler of what Thou camest to redeem;  
Not Babe Divine, feeling with touch of silk  
For fountains of a mortal Mother's milk  
With sweet mouth buried in the warm feast thus,  
And dear heart growing great to beat for us,  
And soft feet waiting till the way be spread  
Whereby what was true God in Thee should tread  
Triumphant over woe and death to bliss,—  
Thou, from Thy cradle would'st have stayed in this

Those butchers ! with one Angel's swift decree,  
 Out of the silver cohorts lackeying Thee,  
 Thou hadst thrust down the bitter Prince who killed  
 Thine innocents ! Would'st Thou not ? Was't not  
     willed ?

Alas ! "Peace and Goodwill" in agony  
 Found first-fruits ! Rama heard that woeful cry  
 Of Rachel weeping for the children ; lone,  
 Uncomforted, because her babes are gone.  
 Herod the King ! hast thou heard Rachel's wail  
 Where restitution is ? Did aught avail  
 Somewhere ? at last ? past life ? After long stress  
 Of heavy shame, to bring forgetfulness ?  
 If such grace be, no hopeless sin is wrought !  
 Thy bloody blade missed what its vile edge sought ;  
 Mother, and Child, and Joseph—safe from thee—  
 Journey to Egypt, while the Eastern three  
 Wind homewards, lightened of their spice and gold ;  
 And those great days that were to be, unfold  
 In the fair fields beside the shining sea  
 Which rolls, 'mid palms and rocks, in Galilee ;  
 As I—if I have grace—hereafter sing,  
 Telling the dream which came about this thing,  
 What time, with reverent feet, I wandered there  
 Treading Christ's ground, and breathing Christ's  
     sweet air.

## BOOK I

### MARY MAGDALENE

CLEAR silver water in a cup of gold,  
Under the sunlit steeps of Gadara,  
It shines—His Lake—the Sea of Chinnereth—  
The waves He loved, the waves that kissed His feet  
So many blessed days. Oh, happy waves!  
Oh, little, silver, happy Sea, far-famed,  
Under the sunlit steeps of Gadara!

Fair is the scene still, tho' the grace is gone  
Of those great times when nine white cities dipped  
Their walls into its brink, and steel-shod keels  
Of Roman galleys ground its sparkling sands;  
And Herod's painted pinnaces, ablaze  
With lamps, and brazen shields, and spangled  
slaves,  
Came and went lordly at Tiberias;  
And merchant-ships of Ghôr, and fisher-boats,  
From green Bethsaida and Chorazin, drove

Pearl-furrows in the sapphire of its sleep :  
 And, by its beach,—where the cranes wade mid-  
     leg,  
 And long reeds lisp, and milky ripples roll  
 The purple-banded shells ; and wind-fall'n flowers  
 Of date and oleander dye the rim  
 Of blown foam rosy, wended by, league-long,  
 The caravans of Egypt, treasure-stuffed,  
 To proud Damascus, or thronged Sepphoris,  
 Or Accho's quays. Or, Cæsar's spearmen rode  
 Terrible with the eagles, bringing news  
 Of life and death from Rome. Or strode austere,  
 Contemptuously, flaunting phylacteries,  
 The Pharisee and Scribe. Or, noise of slaves,  
 Sweating beneath the litter's gilded poles,  
 Told where there passed some languid Palace  
     dame  
 Fresh from the bath ; or prætor, girt with rods :  
 Or there went by, upon its rocky brim,  
 The high-capped Median bringing stallions in ;  
 The Indian traders with the spice and silk,  
 The negro-men from Cush, and Elamites,  
 And Red Sea sailors, and from shores of Nile  
 The blue-gowned, swart, Egyptian ; for they filled  
 From all Earth's regions, in those bygone days,  
 The pathways by its waters : frequent feet

Of Tyrian traders, and dark Desert-men  
Rocking upon their camels, with wild eyes  
Glittering like lance-points; and Sidonians,  
Syrians and Greeks and Jews; a motley world  
Treading th' enamelled borders, where the vines  
Ran clustering, and the almond's crimson snow  
Rained upon crocus, lily, and cyclamen  
At feet of feathery palms, and tamarisks  
Alive with doves and steel-bright halcyons.  
And green and rich rose then the terraced fields  
This coast and that; and loud the water-wheels  
Poured the cool crystal of the stream and lake  
Over a thousand gardens; and an air  
Fresher than now; with breath of moistened  
growths—

Pomegranate, citron, fig—tempered the heats  
Blown from the wilderness. And, more than now,  
Beauteous the mountains soared, with girdling  
woods,

Homesteads, and villages, and melon-fields  
Hanging between the rocks, and, side by side,  
Temples of Jove and Pan, with synagogues  
Of Israel's Jah. But, opening then, as now  
To let swift Jordan stay his eager flood  
Under their sunny peaks, foregoing there  
The speed he took from Hermon; glad to spread

### 34 THE LIGHT OF THE WORLD

Broadened to lake, fringed with wild figs, and flags,  
 Peopled with pelicans and fish ; and fain,  
 A little, to forget how he must glide  
 From river into bitter, barren, mere ;  
 Must pass, from waving willows, and cool nooks  
 Of water-lilies, to lie salt and dead, .  
 Sucked by the Sun, under hot Edom's crags,  
 In that red hollow of the Sea of Lot.

Now all is changed—all save the changeless  
 things—

The mountains, and the waters, and the sky—  
 These, as He saw them, have their glory yet  
 At sunrise, and at sunset ; and when noon  
 Burns the blue vault into a cope of gold.  
 And oftimes, in the Syrian Spring, steals back  
 Well-nigh the ancient beauty to those coasts  
 Where Christ's feet trod. That Lily which He  
 loved

And praised for splendour passing Solomon's—  
 The scarlet martagon—decks herself still,  
 Mindful of His high words, in red and gold,  
 To meet the step of Summer. Cyclamens  
 Lift their pale heads to see if He will pass ;  
 And amaryllis and white hyacinths  
 Pour from their pearly vases spikenard forth,

Lest He should come unhonoured. In His  
paths

Still, as of old, the lowly crocus spreads  
A golden carpet for Him ; and the birds—  
Small almoners of Heaven, as once He said,  
Who fall not unregarded—trill their hymns  
Of lively love and thanks in every thorn.  
Only what Man could do, Man hath well done  
To blot with blood and tears His track divine,  
To sweep His holy footsteps from His Earth.  
In steel and gold, splendid and strong and fierce,  
Host after host under that Mount has marched  
Where He sate saying: "Bless'd the peace-  
makers !"

In rage and hatred host with host has clashed  
There where he taught, "Love ye your enemies !"  
Banners which bore His cross, have mocked His  
cross,

Scattering His land with slain ; till now, at last,  
Truly the sword, not peace, is what He brought !  
For love of Him nation hates nation so  
That at His shrine the watchful Islamite  
Guards Christian throats ! Dead lie His once fair  
fields ;

Barren the fallows where His Sower sowed ;  
None reaps the silver harvests of His Sea ;



# 36 THE LIGHT OF THE WORLD

None in the wheat-row roots the ill tares out.  
 The hungry land gasps empty in the glare;  
 The vulture's self goes famished; the wolf prowls  
 Fasting, amid the broken stones which built  
 The cities of His sojourn. Wild birds nest  
 Where revels once were loudest. All are gone  
 Save for those names never to pass away—  
 Capernaum, Bethsaida, Magdala,—  
 The nine white towns that sate beside His Lake.  
 Vanished the stately stoas, lofty fanes;  
 Vanished the walls, the towers, the citadels!  
 Titus and Omar wrought fair Palestine  
 No hurt like His who gave her hallowed ground  
 The fatal benediction of His feet!  
 Love's house is desolate for love of Love!  
 The waters glass no sail; the ways have shrunk  
 Into a camel-path; the centuries  
 With flood and blast have torn the terrace bare  
 Where the fox littered in the grapes. Ask not  
 Which was "His City" 'mid this ruined life!  
 None surely knoweth of Capernaum  
 Whether 'twas here, or there. Perchance He  
     dwelt  
 Longest and latest at this nameless mound  
 Where, on the broken Column, nests the stork;  
 Where knot-grass with its spikes, and bitter balls

Of trailing colocynth, and nebbuk-thorns  
Bind as they will the marble wrecks, and weave  
Shelter for shy jerboas, and the snake.  
So still, so far away, so quite forsook,  
His City's burial-place, the painted grouse  
Lays her eggs there in carved acanthus-leaves,  
And crickets chirp where Cæsar's year is writ.  
Yon Arab, with the matchlock and the spear,  
Glancing askance—for Afreets haunt the spot—  
Murmurs: "Peace be to you! This is Tell-  
Hôm!"

Desolate most of all, with one starved palm  
And huddle of sad squalid hovels, thou,  
El-Mejdel! burned a-dry beneath black crags,  
Choked with thick sand, comfortless, poor,  
despised,

Who stretched beforetimes to the adjacent  
Lake

Proud fortress-arms, and—Lady of the plain,—  
Holding the keys of glad Gennesaret,  
Took tribute of all passers. Vainly praised  
For thy strong Tower,—soaring so high, now  
laid

Lost in the dust—yet wert thou marked to  
live,

Stamped for immortal memory by onc Name,

Hers who "loved much," and had her home in  
 thee,  
 Mary of Magdala.

There 'twas I saw,  
 Or seemed to see, that night in Palestine,  
 Lodging in Mejdal, what is written now;  
 Lodging at Mejdal on a night of balm  
 When all the stars on high had sister-stars  
 Mirrored in Galilee's dark purple tide;  
 And the land lay, a-dream it lived again;  
 And all the past rolled back, and out of Heaven  
 Almost the fancy dared to hear that song:

PEACE BEGINNING TO BE,  
 DEEP AS THE SLEEP OF THE SEA  
 WHEN THE STARS THEIR STILL GLEAMS GLASS  
 IN ITS BLUE TRANQUILLITY:  
 HEARTS OF ALL UPON EARTH,  
 FROM THE FIRST TO THE SECOND BIRTH,  
 TO REST AS THE WILD WATERS REST  
 WITH COLOURS OF HEAVEN ON THEIR BREAST.

LOVE, WHICH IS SUNLIGHT OF PEACE  
 AGE BY AGE TO INCREASE,  
 TILL ANGER AND HATE ARE DEAD,  
 AND SORROW AND DEATH SHALL CEASE;

“PEACE ON EARTH AND GOODWILL!”  
SOULS THAT ARE GENTLE AND STILL  
HEAR THE FIRST MUSIC OF THIS  
FAR-OFF, INFINITE BLISS!

---

THE third Spring after Jesus Christ had passed:  
In the fifth moon, when Galilee is green,  
And the palm shakes fresh feathers to the wind,  
Came, through the gates of Magdala, at eve,  
Spearmen and swordmen; and, on armoured  
steeds,  
The Roman knights, and lietors with their rods;  
The train of Pontius Pilate, moving North  
To answer, before Cæsar, wrongs alleged  
In rescript of the Lord Vitellius,  
Legate of Syria. On Gerfizim's height  
Grievously had he broke Samaria,  
Chastising well, at first, rebellious folk;  
But in his after wrath, it was put forth  
He wronged the clemency of Rome, and wrought  
Treason to Cæsar. “Therefore must he go  
To meet, at throne-steps of Tiberius,  
Those his accusers”—wrote Vitellius;  
Thus 'twas the Procurator wended North.

And, as along the margin of the Lake  
 The wind swept cold, the Imperial Relegate  
 Would that night, with his wife, lie in the walls.  
 Thereat rose question where in Magdala  
 Meet room was for a Roman Consular  
 Of the high Samnite race of Telesine,  
 Judæa's Governor, thro' ten strong years,  
 And, maybe, yet to rule all Syria,  
 If Cæsar purges. Also, for his spouse  
 Procula; from the Claudian line; ill-apt  
 To couch patrician limbs in leathern tent,  
 Reared to the ivory and the gold, or share  
 Peasant's coarse shelter. And the townsmen said:  
 "One house we have where this great Lord might  
     lie

Between the walls of Magdala—might halt  
 Well-honoured. 'Tis the Lady Miriam's  
 Who dwelleth yonder by the north Sea-gate;  
 Yon stone Khân, with the carved door and the  
     palms.

Many fair chambers, and a garden-court  
 With marbles paved, and falling waters 'freshed  
 And cedar work from Tyre, and well-girt slaves,  
 The Roman there shall find."

So it befell

That Pilate lodged with Mary Magdalene.

And there were those who heard what Pilate  
spake,

Upon the leewân leaning sad that night,  
Unlulled by lute, or Syrian dance, or plash  
Of fountains tinkling on the painted stones.  
For sleep came not; and she, beside him, said—  
Claudia Procula—"My Lord doeth ill  
To keep sick vigil, when soft beds are spread,  
And guards are set, and even Galilee  
Lends so fair shelter that henceforth in Rome  
We shall think gentlier of th' injurious land."  
"In Rome? Ah, Rome!" stern Pontius cried:  
"but Rome

Held not my thought, great Claudia! nor these  
hogs

We herded with our spear-points, pricking them  
Time after time to grunt. Cæsar is just,  
And Cæsar will not judge me heedlessly—  
Friend of Sejanus, and for ten years here  
Keeping the heel of Rome on Herod's neck—  
At word of vile Samaritans. But I  
All day long, as we rode out from the plain  
Of Esdraëlon—from Samaria  
To Nazareth; and, threading Nazareth,  
With horse and foot and litters, clattered on  
Under the Horns of Hattin, and so down,

42 THE LIGHT OF THE WORLD

Through that dark-shadowed Valley of the Dove,  
 To this green hollow, where the Jordan gains  
 Peace for a day, before he hastens on  
 To foam and fret and die—as rivers die,  
 And men die,—helplessly ; I had in mind  
 The Man I did adjudge unrighteously.  
 Know'st thou, fair wife ! that was His dwelling-  
     place,

The poor, white, clustered town amid the hills  
 Where we clomb up from Kishon, and you saw  
 The hoopoes run in the rye—Solomon's birds,  
 Which knew the name of God ! Would I had  
     known

On that ill day at the Prætorium !  
 By Pan ! I tell thee all the way He came,  
 The pale, sweet Man ; the Man that was 'the  
     King,'

And did adjudge us, His judiciaries.  
 I saw Him at Gerizim, where I smote  
 Those dogs of Sychar—very pitiful  
 Marking the blood. And then, as if He paced  
 Effortless over bare Gilboa, 'twas He  
 Gazed on me at Megiddo, and Jezreel ;  
 And Shunem and Chesulloth, always pale,  
 Always with that high look of godlike calm,

I saw that morn in the Prætorium ;  
Accursed hour!—more in my thoughts than  
Rome!—

When Sanhedrists and Priests, with Caiaphas  
To lead the learnèd rabble, broke my sleep,  
And brought, that I should doom Him, that one  
Man

Whom, of all Jews, I hated not, nor scorned.  
And when I asked, 'What accusation  
Have ye against this One?' and bade them judge  
According to their law (which—under Rome—  
Held no more power to kill), they, wanting  
blood,

Must have me hear how He perverted minds,  
Decried our tax, would pull the Temple down,  
And make Himself a King. 'Sooth! to make  
Kings,

And unmake, was for Cæsar's self alone;  
Wherefore, to keep unbroke our Roman peace;  
And yet to spare this Man, I led Him in  
Away from those that clamoured, to my hall,  
Thinking to clear Him, when His trembling lips,  
Inside the Agrippeum, gave me ground  
To make it good at Rome, and guard the peace,  
Yet choke those hounds from their most innocent  
prey.



But as I questioned Him upon these things,  
And asked, 'Art Thou, indeed, King of the  
Jews?'

Lo! He, with such a mien as one should have  
Wearing the purple, spake full royally,  
'Aye! as thou sayest, a King!' and, no word  
more!

Still I went on: 'Speakest Thou nought to me  
Whose nod can send Thee hence to live or die?  
Art thou King of the Jews?' And the Man said,  
'Yea! King! yet not of any earthly realm:  
To this end was I born, and therefore came  
King of all Kings, because I witness Truth.'  
Then asked I, 'What is Truth?' He answered  
nought;

Or I was wroth, and hearkened not: hot scorn  
Shook me, to hear that horde of circumcised  
Howling for blood outside my Palace-gates.  
So, yet anew, thinking to stay their lust  
With some ignoble gobbet, I came forth  
And from my Bêma spake: 'Ye have the right  
Now, at your Passover, that I release  
Some one condemned: See! I set this Man free;  
And give for your good sport another prey  
Also called Jesus—Jesus Bar-Rabban!'  
The vile herd shouted, 'Set us free the thief!'"

And Claudia moaned : " I, too, remember well !  
I saw Him from my lattice, and His eyes  
Burned themselves on my heart. Truly a King  
Of Truth—if anywhere such kingdom be ! "  
" By Hercules ! "—the Roman yet went on—  
" I would that I had hearkened, asking that  
Which none hath answered ; not the Samian ;  
Nor he of Citium ; nor the oracles ;  
Nor any Augur, out of any bird ;  
Nor the high Flamens, nor dread Jove himself.  
Who knows whence gleamed the fire of those  
    strange eyes  
Which had no fear, nor any bitterness,  
But seemed to look beyond us, glad to die ?  
They drove me forth again, angry and sick,  
Crying : ' I find no fault in Him, at all ! ' "

And Claudia sighed : " There was no fault at  
all ! "

" Thence sent I Him to Antipas. That fox  
Worried with claws of spite my patient one  
But would not bite. So came He back to me ;  
And—sitting there upon the Gabbatha,  
With Rome and Justice by—I might have saved !  
What was for me to fear ? Thrice before that,—

## 46 THE LIGHT OF THE WORLD

Once—when I brought the silver eagles in,  
 Though all Jerusalem yelled at my gates;  
 Once, when I spent the precious shekels, stored  
 In their most holy treasury, to fetch  
 Fair water from the pools of Solomon,  
 That they might drink clean swill; and once  
 again,

When I hung up, in the Herodeum,  
 The gilded shields of Cæsar; I did set  
 These Jewish swine at nought. But then, oh,  
 then!

I faltered, paltered, yielded; Claudia! yea,  
 I played worse traitor to my Roman soul  
 Than aught e'er done to Cæsar. I, who read  
 That daybreak, on my scroll, how Socrates—  
 In the sweet Greek—with loftiest scorn of life—  
 Condemned the Athenian judges to live on,  
 And took, triumphant, from their guilty lips,  
 Gift of his hemlock! Oh, thou great, grave face!  
 That journey'dst with me all this mindful day,  
 Amid thy watching hills of Galilee;  
 Why didst Thou not reply? I might have  
 saved!

Why would'st Thou not reply? I would have  
 saved!

Moreover, wife! didst thou not send to me—

Me, whom my Father told of Julius,  
And how he bled, and how Calphurnia dreamed—  
That message of thy vision, saying, ‘ Lord !  
Deal thou in nothing with that innocent one,  
For I have suffered much in sleep this night  
Because of Him ? ’ ”

And Claudia answered : “ Aye !  
I sent thee word : for, in the morning watch,  
When dreams glide truest thro’ Sleep’s gate of horn,  
There came upon mine eyes in slumber sealed,  
Shadow or semblance of the fairest form,  
Presence most sweet and most majestic,  
Seen amongst men. Nay, not of men it seemed,  
For white Apollo, in our Atrium,  
Wrought of the Thracian marble, was to this—  
The high gods pardon !—but a satyr ! Blood  
Crimsoned His brow in beaded drops, from where  
A crown of thorns pricked deep ; and bloody holes  
Marked either open palm, and either foot.  
Yet, by the exceeding gladness of His face ;  
By His assured, benign, serenity ;  
These were, I knew, to some royal rights He had  
But as imperial purple. Ah, the ray  
Shed from those gentle eyes, flushed my stilled  
soul

With such a glow of glory, such delight  
 Of sudden seeing, as if I had been  
 An Apennine, touched singly by the sun,  
 Dyed rose-red by some earliest shaft of Dawn,  
 While all the other peaks were dark, and slept.  
 But soon my greatness faded ; while I stretched  
 Eager quick hands of worship unto Him,  
 And fell upon my knees, for love, and fear,  
 And reverence and wonder ; lo ! He spake  
 Solemnly, and in accent known, it seemed,  
 More to my heart than ear ; not in our tongue,  
 Nor any tongue, except what stars, and seas,  
 And the low voice of Night will sometimes use ;  
 Saying full mildly—or He seemed to say :—  
 ‘ This morn, thy Lord—if Heaven’s way changeth  
     not—

Will wrongfully adjudge Me unto death  
 Who am the lover of men, of him, thee, all,  
 And come to be Beginning of a time  
 When Peace shall reign and men see Angels near,  
 And perfect Love shall cast out Fear, which hath  
 The torment. But, not knowing well of this,  
 They, of whose blood I am, will spill My blood ;  
 And he, if this dream help not, shall abet,  
 Delivering Me to die upon the Cross  
 For policy and Cæsar’s Roman peace.

Whence, for all flesh deliverance, and the Light ;  
But for thee tears and woe, and for thy Lord  
'The burden of a shame, sinking his soul,  
The burden of a name, intolerable,  
Accurst thro' all the Ages, hated, scorned,  
Long after I forgive and comfort him.  
Wake from thy sleep, then ; bid him list to thee,  
Saying what I have said !'

“ So, with a start  
I brake the bonds of slumber, and I heard,—  
In place of that sweet voice, majestic, calm,  
Making my terror tender—angry roars  
As if of hungered beasts, men who cried out,  
'Crucify this one ; free us Bar-Rabban !'  
And drawing nigh my latticed window, saw,  
Oh, Jove ! Him of my vision, passing down  
Godlike, but not yet crowned with cruel thorn  
Nor pierced in hand or foot. What shoul  
mean ?

Was that—the Syrian with those searching ey  
My warner in the dream ? Trembling to see  
I snatched my tablets, drove the point i' the  
Hasteful, as thou didst note ; and wrote  
word

Eheu ! thou would'st not heed !”

And Pontius bent  
His proud brows down, and muttered: "On my  
heart

Thy stylus pricked—but vainly! Cæsar's wrath  
Were but the idle wind which stirs my hair,  
If I had only back that Man, that hour!  
Forever and forever have they passed;  
And now, and yesterday, and all my days  
Something which is not shame, and is not grief,  
Nor womanish tenderness at blood and death—  
Being soldier as I am, not apt to melt—  
Nor penitence, strange to my Stoic mind  
Which knows what hath been, must be;—but the  
pang

Of a strong spirit that betrayed itself;  
Rage for the act reflection pardons not;  
The sting of playing slave to Destiny;  
Bite at my soul more sharp than fangs of  
those;

Whisper, as though to mock me from myself,  
Mine own past words, the words I flung at them—  
'That which is writ, is writ!' Thou wottest what  
fell

The Patient One, who came to witness Truth,  
To rule without a throne,—without—just gods!—  
The Purple, or the Eagles, or the Spears—

Stood on my Paved Way, with their Cut-throat,  
there,

Side by side, nowise blenching; while they picked  
A life to grace their festival. Thou knowest

They chose Bar-Rabban. Thereupon I asked,

'What will ye that I do with this your King?'

They howled: 'The Cross! the Cross!' and I  
let go

Their leash, and He was scourged, and mocked,  
and decked

With that sharp crown thou sawest—gemmed with  
blood,

As I do sadly mind—and, o'er His back

Some evil-witted Hebrew flung, in spite

A red paludamentum, laticlave

To robe His sovereignty. Yet, even thus,

Sick at the midriff with my wrath—I stood!

Something I risked to save myself and Him.

'Twas while they clamoured: 'Give the Man for  
death!

'Tis due! He made Himself a Son of God!'

Was't, then, Apollo, masquing here below?

Or some Olympian? great Latona's brood

At play-games 'midst us? and we scourging Him

That should have reared the altars? On such  
thought



Fain had I learned from those unlying lips  
 What it might mean; and drew Him in again,  
 To private speech, and questioned: 'Whence art  
     Thou?'

No answer did He deign, till I had stormed:  
 'Answerest me nought, who have the power of  
     Thee?'

High Jove! but then He answered, stripping me,  
 With sweet commanding scorn, of pride and might;  
 And making me, and Cæsar, and our whips,  
 Blind bondsmen to some dread decree He knew  
 Driving us, like the moon which drags the tides,  
 Helplessly up and down the beach of things.

'Thou hast,' quoth He, 'no power of Me at all  
 Except it had been given thee from above:  
 Therefore is thy sin lighter!' Seest thou, Wife?  
 Here was thy Galilæan pitied me!

Found for His hangman pleas! At that fresh speech  
 Stamping Him prætor, me His prisoner,  
 I had more will to ransom; and I spake  
 Leading Him forth again: 'He is your King!'  
 Hoarsely they hooted: 'Cæsar is our King!  
 No King save Cæsar! If thou let Him go  
 Thou art not Cæsar's Friend!' 'Twas there I  
     failed!

They held so much against me; many griefs;

The last, that blood I mingled, over-hot,  
With the fools' sacrifice. And then, at Rome  
Our Emperor nursed some grudges. Nigh to fall  
Was great Sejanus ; and those Roman streets  
To see the statues haled to the melting-pot,  
That kitchen wenches might have pans and plates  
From him that had stood second in our world.  
I did not dare ! the knaves my firm soul struck  
Through that one corslet-joint I could not patch ;  
I did not dare ! *Me Miserum !* I took  
Water, and washed my hands before the herd,  
And cried : ' The blame of this just blood be  
yours ! '

The rabble answered : ' Yea ! on us, on us,  
' And on our children be His blood ! ' Oh, Dis !  
Grave those words deep on thy dark muniments,  
If Hades be, and black assizes sit,  
That, age by age, yon Hebrew priests may pay  
Fair share of my accmpt ! I could not wash  
My conscience clean ! The water, to my eyes,  
Ran foul and grimy to the golden bowl  
From each palm, vainly laved. So did He pass  
To lofty death, and I to life defamed.  
What can they do, who hate me most, at Rome  
One little part as deadly as this hurt  
I wrought against myself ? "

And Claudia groaned ;  
 " He passed 'mid many portents—it was told,  
 Folks spake of darkness, earthquakes ; in the midst  
 Of their proud Temple—in the Adytum—  
 The veil suddenly rent ; of cries to Heaven  
 Uttered, and that way answered. Didst thou hear  
 The talk ran that He had not died at all,  
 Or, dying, glided back to life again ;  
 Was seen ; ate, drank, walked, talked—Man  
     among men—  
 Or if not Man (which could not be) then shape,  
 Larva, or Lemur, or some unnamed thing,  
 Visible, seeming whatsoe'er Life seems ;  
 And, lastly, 'scaped from sight ? Those whom  
     He left,  
 A band of honest ones, give stoutly forth  
 He was caught up in clouds, snatched to the Blue,  
 And, day by day, my slave-girls say, this grows,—  
 Making a sect, which hath no dread'or Death ;  
 But will spend life and breath, and gold, and  
     pains  
 To succour any wretch ; because they hold  
 This Christ did die for him—grows, good my  
     Lord !  
 Not only here, but in the coasts, and Isles ;  
 And toucheth Athens, and hath crept to Rome."

“There, too?” broke Pontius, “must I find at  
Rome,—

Despite the stony tomb, the guards we set,  
My soldier’s word; the spear, stabbed socket-  
deep,—

That face which fills each night with dreams for  
me?

Will He run over-sea whose tireless step  
Outstrips my swiftest war-horse, mends my stride  
On every march, pitches my camp with me,  
Sits with me in my tent, my judgment-hall,  
My banquet-room, my bed-place? watches me  
With those great eyes which do not hate, nor  
blast,

But send a keen light to my inmost self  
Where I read: ‘This is Pontius, Fortune’s slave  
For Cæsar’s fear.’ ‘Sooth! why should I have  
played

Butcher to Caiaphas? Note, Claudia!  
That blood of Julius, spilt to enfranchise Rome,  
Bequeathed Augustus and Tiberius;  
And this pure blood, belike, sown in Death’s field,  
May breed some different crop than peace and ease,  
Things fall so wry with Earth, sometimes I think  
Thy Galilean erred not; that men’s powers  
Are lent them out of some Imperium,

Shadowy, majestic, unopposable,  
 Wronging all wrongers till they render right,  
 Stablished behind the Thrones; where Fate's  
     pipe blows  
 And we must dance the step, or be shoved by.  
 Know any of ye here of any wight  
 Who loved this Nazarene, and followed Him,  
 And cleaves, distraught, to such wild fancy yet  
 That Cross, and Spear, and grave-stone did not  
     end?"

"Great Sir!" a Syrian handmaid gave reply;  
 "This is the house is called 'Megaddela's,'  
 Named, as some will, from Magdal, where we lie;  
 And others from the braided locks she wore  
 Who lives House-mistress here; the long hair  
     tressed  
 The Harlot's way. They told us, in the town,  
 This Dame,—much honoured now for noble  
     works—  
 Was devil-haunted, and the wildest wench  
 Of Galilee, before the Nazarene  
 'Tamed her, and taught her; and she grew His  
     Friend,  
 Closest amid the faithful. Is't thy will  
 We bid her to the Presence?"

Pontius said :

“I might command, for still I bear my seal ;  
Authority sits yet upon my lip ;  
But here and now, I soften. Say to her  
The Procurator, guest and friend, entreats  
Speech with the Lady Miriam.”

Thus met

She who most loved Him, he who rendered Him<sup>n</sup>  
To death :—Pontius and Mary ! For, anon,  
The bar slides backward of the Woman's Court,  
And, on the stairway of the leewân, stood  
One tall, and proud, and fair ; albeit, past grief  
Had dimmed the lustre of those large dark eyes  
Bent upon Pilate. Rich the Jewish blood  
Glowed through the sunburnt ivory of her face—  
Unveiled for salutation—lending show  
Of colour to the thinned uncoloured cheek,  
But leaving pale as pearl-lined ocean shell  
The full white neck, and—where neck rose to  
breast—

The tender margins of the bosom, bound  
By silver-bordered cymar, crossed ;—and pale  
As moonlight's heart the low smooth forehead,  
framed  
Under the black-waved hair ; forehead and hair ;  
And eyebrows, bent like the new moon ; full lids ;

58 THE LIGHT OF THE WORLD

Silk lashes long and curved, shadowing with  
touch

Of softest melancholy that worn place  
Where the tears gather—all declaring her  
A Daughter of the Sun, in those climes born  
Where light and life are larger. Ah, and marked  
With stamp of those strong passions of the East  
Where Nature has her pangs and throes not more  
Than Man, cradled upon her burning breast,  
Tender and quick. There are the Dawns of  
Love

Enkindling hearts with instant golden glow  
Like morning in the desert; there Love's Noons  
Consuming, all-revealing, shadowless;  
With fiery fervour draining young hearts dry  
As mid-day drinks the streams; and there Love's  
Eyes

Swift-sinking from the fierce fit to the lull,  
From sun-blaze, by brief dusk, to tranquil stars,  
And satisfied, still Night. Earthquakes and  
floods,

Withering Simooms, and winds that tear the Seas  
To milky madness; find their counterparts  
In those own children of the Light, who live  
And love and hate with pulse at quicker beat.  
Such heart-storms gone on that high countenance

Had writ their passage, but not left her marred.  
Rather, like some majestic Mount she showed  
In Cathay or Japan,<sup>1</sup> whose lofty bulk  
Raged once, all flame ; which broke its boundaries,

And,—torn and red and furious,—scattered  
round

Levin, and lava-slime, and barren ash,  
Blighting what lay below. Then came the hush ;  
And that which was all terrible, grew fair.

The Hill of Hell is Crest of Paradise !

The cup which on its head steamed scarlet reek  
And spilled forth fires, wears in the cloudless  
Blue

A silvery rim of snows ; the severed breast  
Slumbers in comforted, unbroken, calm,  
With placid bands of gilded clouds girt round,  
And hues of sunrise and of sunset soft  
On the scorched rocks. Where molten channels  
ran

Streams of sweet mountain crystal babble down  
Embellishing black glen, and fissured cliff,  
Deep hollows where sad Winter hides away  
From Summer, with the snow still in her lap ;

<sup>1</sup> The lines ensuing were written at the foot of the famous extinct volcano, Fuji San, near Tokyo, in Japan.



And shoulders of sharp crags and windy shelves,  
With laughing light of flowers, and sparkling  
threads

Of the white falling water, and green glades  
Where wild birds have their home, and plummy ferns  
Wave for them, and the iris decks their nests  
With flutter of her purple velvet flags.

And, in the happy plain, that Mountain's foot  
Stands feared no more, but worshipped, watched,  
and praised

For comeliness exceeding, and large gifts  
Of cooling airs, and shadows cast around,  
And wandering cloud-banks with their welcome  
rains

Gathered and garnered ; fringed with villages  
And wandering flocks and vines, and clustering  
groves

Whose roots, in death and desolation fixed,  
Make loveliness of loss, and grace of wreck,  
So did that Lady show a peace and charm,  
A gracious presence, brought from passions stilled,  
From tempests of the blood, for ever hushed :  
Fairer, maybe, as she stood there, serene,  
Than in those bygone days, the evil days  
When Galilee, down to its utmost edge,  
And all the South, was loud in talk of her

Who walked in woven gold, and wore her braids—  
A Queen of Sin—crowning the shameless brow  
With diadem of tresses, tied with pearls;  
And set her henna-scented feet on necks  
Of Greek and Latin lovers.

Now, most meek  
The proud, pale, bended face; the folded palms,  
The knees touching the pavement, as she said:  
“The Roman Lord, who may command, hath  
prayed  
Speech with his servant. She must needs obey,  
Hostess and subject. I am Miriam!”

“Wottest thou who I am?” asked Pontius.

The flame of those old fires a little leaped;  
The fair hill shook again with bygone storms  
One moment, while she murmured: “Time hath  
been  
When, with a curse, or by my girdle-knife,  
The answer of thy handmaid had been given.  
Now I have grace to say I hate thee not,  
But pray His peace for thee. Did He not pray  
‘Father, forgive them!’ Yea, I know thee well!  
’Twas thou didst send my Master to the Cross!”

"Hast thou forgiven, who didst love Him so,  
That which my well-worn soul, careless of blood,  
Pardons not to itself?" quoth Pontius.

And Mary said: "I could not love Him so,  
Nor rightly worship Him, nor live to-day—  
As always I must live, on the dear food  
Of His true lips, nor trust to go to Him  
The way He went, if I forgot His word—  
'Love ye your enemies.' Remembering that  
I bear to look upon thee, Roman Lord!  
Remembering what we heard Him say at last:  
'Forgive them, for they know not what they do.'

"Nay, but I knew!" quoth Pontius: "where-  
unto  
Prayed thus thy Rabbi? what new God had He?  
What God hast thou, greater than Jove—to nod,  
And so undo past deeds which have been done,  
And—as thou sayest—'forgive'?"

"That which befalls,"  
She gave reply, "befalls not otherwise  
Than as it hath been willed. He made us know  
There cometh to the ground no little fowl,  
No sparrow of the house-top, but its end

Was cared for ; and the flowers, and lowly grass,  
Which are to-morrow for the wayside fire,  
Have raiment fore-provided them to wear  
Brighter than Solomon's. If not one life  
Goes anywhere to death, save for good use,  
And by the over-arching Power allowed,  
Under vast Law of Love, He—most of all—  
Died for Love's sake, and was ordained to die,  
Whom thou didst doom. Yet thou thyself wast  
doomed

To do Love that sad service, slaying Him  
Who could not die, but freeth all from death :  
For we have seen Him, strong, and beautiful,  
And living on the farther shore of Death,  
Therefore we hate thee not, but pity thee ;  
And those like thee whose evil prospers good ;  
And pray for thee, since Love alone helps Hate  
To 'scape the whips that scourge it into Right,  
And bring it by long penance into peace  
Unwittingly ;—under a greater Name  
Than what thou namest, and thy Romans serve."

" Yea ! " Pontius mused : " He spake to me of  
power

Lent from above, and not from Jove, or Rome !  
What hindered that I should not use it, then,

To have thy peace this night in place of irk?  
 To taste full greatness of thy feebleness,  
 Not groan with littleness of majesty?"

She answered: "That which hindered was thyself.  
 More feared of Cæsar, than of wrongfulness;  
 And that which hindered was thy lust to win  
 Favour of men instead of praise from Heaven,  
 Whose still Voice whispered thy vexed will in vain.  
 He spake to us: 'Lay up no treasures here,  
 Where moth and rust corrupt, and thieves do steal;  
 But lay it up in Heaven!'"

Pilate brake in:

"*Mehercle!* I would give much sesterces  
 To buy that ill time back, albeit, before,  
 Death never spoiled my slumbers! What saidst  
     thou,  
 That, slaying Him, we could not kill? Thy brow  
 Weareth no brand of madness, yet thy speech  
 Sounds rank unreason!"

"Have I leave," she asked,  
 "For my great Master's sake, to speak more near?"

"I pray thee very humbly," Pontius said,  
 "To speak as thou shalt deign."

Thereat she rose  
Stateliest,—and light of living Love and Truth  
Made fairer her fair face, kindled her eyes  
To heav'nlier lustre, while she told the things  
Which had befallen after Calvary.  
How, surely, with the sad days ending there  
New days were dawned, and hopes unknown to  
Earth.

How He walked here, the shadow of Him Love,  
The speech of Him soft Music, and His step  
A Benediction ; making sick folk whole,  
The lame to walk, the lepers to go clean,  
And taking back the dead from Death, by might  
Of some deep secret which He had of Heaven,  
Until,—at that hard triumph of the Cross,  
In hour, and way, and by th' appointed hands—  
He Himself passed, mild and majestic,  
Through Death's black gate, whose inner side  
none saw

Before He set it wide, golden and glad,  
Conqueror for us of the Unconquerable.  
Also, along these coasts, what works He wrought—  
Many most mighty works—and how He taught  
The nearness of eternal things, the law  
Of perfect Sonship ; being Son of God  
By eminence of manhood ; King of Kings

By royalty o'erpassing realms and crowns.  
 Also, she told beautiful words He spake,—  
 Words of bright mercy and of boundless peace—  
 With wisdom wondrous, clad in simplest speech  
 As scent, and silver leaves, are shut, and seed,  
 For golden gardens under suns to come,  
 In the upfolded flow'r-cup. "Which blest buds,"  
 Spake she: "shall blossom ever more and more  
 For all flesh living, till the full fruit rounds,  
 And there be 'Peace on Earth—Peace and Good-  
 will!'"

But many drew into the marbled Court  
 Silently, one by one, hearing those words  
 Fearless and sure, spoke high to Pontius.  
 For, 'twas as though the Angels' song anew  
 Found echo in our air. And, 'mid them came—  
 Leaving his kneeling camel at the gate—  
 A swarthy stranger in the Eastern garb,  
 Girdled and turbaned, as those use who wend  
 In the far-toiling caravans of Hind.  
 Reverent and wrapt he stood; and, when she  
     ceased,  
 Drew swiftly from his breast a silken roll  
 Tied with a silvered thong, and, bending low,  
 Laid this at Mary's foot.

But Pilate leaped  
Fierce, from his place; with visage white and  
writhed.

"Call them to horse!" he cried, "for I will ride  
To Sepphoris, before the Sun is high,  
If spurs can prick! One other watch spent here  
Will brand me Nazarene!" Therewith he flung  
Furiously forth, buckling his Roman sword,  
And strode down to the margin of the Lake,  
While in the street, with sleepy stumbling tread,  
Spearmen and slaves slow gathered for the march.

But over Galilee, the first rays spread—  
Tender and pearly—of that Dawn, who takes  
No taint of Earth, whereon her white feet walk.  
The hills of Gadara were ridged with rose,  
And every wimpling wavelet of the Sea  
Rolled a light edge of silver on the gloom.  
A blue belt widened; and the beam, which broke  
Between the Morning-star and Night's last clouds,  
Even while it showed the wind-flower's stainless  
cup,  
And the red lily, waiting for her Lord,  
Gleamed on the greaves of Pilate, gemmed his  
helm  
With dancing flecks, and lit his studded shield



With soft forgiving splendours. And that breeze  
 Which is the breath of Day, waking the world,  
 Stirred with no gentler waft the innocent plumes  
 Of water-linnets, rousing in the reeds,—  
 Than the proud purple of his martial cloak  
 Clasped with the brazen eagles. And, he mused,  
 One sandal in the ripples of the Lake,  
 Which did not shun his foot :—“ Aye, by the  
       gods !

She spake of this ! ‘ He makes His Sun to shine  
 On evil and on good ! ’ Who makes ? We held  
 ‘ Twas young Apollo, driving steeds of gold,  
 That made. Not Cæsar, certes ! for whose wrath  
 I sold myself to Rabbi Caiaphas.

Yet blows this breeze as tender on my cheek  
 As if ’twere hers of Magdal, who hath sinned  
 And lives the sweetlier ! Yon all-seeing Sun,  
 Hastening above the verge, dips not again  
 To mark me standing in the waves He loved !  
 Those waves, with wet lips, kiss my wrongful  
       foot ;

The blind blooms waft me fragrance ! Wherefore  
       fear ?

Why tremble ? Yet, a Son of Heaven ! A King !  
 Would I had heard His answer ! Would I knew  
 What portion mine must prove, if these things grow

And Rome should pass, and huge Olympus' self  
Be emptied of its gods ! ”

Thereat he turned  
To stride his snorting war-horse ; and the Day  
Broadened in glory over Galilee,  
Forgetting no man's roof ; giv'n out of Heaven  
Alike to all, to warm and comfort all.  
And, in the whispering palms, and waving grass,  
Once more that lovely promise seemed to sound :

HEARTS OF ALL UPON EARTH,  
FROM THE FIRST TO THE SECOND BIRTH,  
TO REST AS THE WILD WATERS REST,  
WITH THE COLOURS OF HEAVEN ON THEIR  
BREAST.

## BOOK II

### THE MAGUS

THE writing of the silken roll was this,  
In Syriac set fair ; with much soft phrase  
Of salutation, and high courtesies  
Precedent : then she read :

“ One nowise meet—  
Except for humbleness and gravity—  
To kiss the latchet of her shoe who walked  
Closest and dearest of His nearest friends,  
With Jesus, called The Nazarene, doth pray  
Speech of the Lady Miriam. He comes,  
By eight hard moons, from Indus to this sea  
In quest of it ; last quest of waning life,  
Seeing thy servant numbereth fourscore years,  
Ill-apt for journeyings. A slave lays these  
Before thy feet ; himself, thy slave, awaits,  
Making the Eight Prostrations.”

Hearing that,—  
Upon the morrow, for his errand's sake,  
And for his years, and for fair courtesy,

She gave good answer, writing how her gates  
Stood wide for such an one, and she herself  
His handmaiden.

Thereat, with goodly train  
Of serving-men and beasts caparisoned,  
Camels and riding asses—to her door  
Came this far-travelled Elder; entered in  
With silvered brows bowed low, and thin worn hands  
Clasped meekly, palm to palm, before his breast—  
The Indian way. Upon the pavement there  
He placed his forehead, and, in soft wise, spake:

“Art thou that Miriam of Magdala  
Whose name is borne to us with Name of Him  
That was the Teacher here; and wrought great  
works;  
And died at last the death upon the Cross,  
Three spring-times back, thyself beholding this?”

And Mary said: “My name with His great Name  
Was no more worthy to keep company  
Than the pale fire-fly with the risen sun!  
Yet am I she who in His glorious light  
Through two years dwelled, and breathed the  
blesséd air  
Sweet with His breath, and in these happy ears

Took the great music of His wisdom. Sir!  
 How shall this stead you? and what purposes  
 Brought thy most honourable feet so far?"

He made reply: "I alone live, of Three  
 Who many winters past, came to thy land  
 Led by a strange white Star, burst suddenly  
 New from the spangled purple of the Night:  
 And, while we read the sky, our knowledge grew  
 That this beamed token of a Teacher born  
 Illumining the world, as that great Star  
 Shot its fair splendours far: But loving Light,  
 And always seeking Light—as taught of Buddh—  
 We journeyed hither from our Indian hills  
 Wending to Bethlehem; and found that Babe  
 Whom thou hast known as Man, divinely signed  
 By praise and portent to be Whom we sought.  
 So, at those little feet we laid our gifts,  
 Worshipping, and we looked upon the face—  
 Tender and pure—of Her that bore the Babe;  
 Then, warned betimes of Herod's dark design,  
 Homeward returned. There, while the years  
     went by,  
 Came presently, borne by the Caravans,  
 Word of this Wonder grown; and, to our minds,  
 The gold and silk and myrrh of all their bales

Counted but dross to what was wafted us  
Of loftiest wisdom and large doctrines given  
To mend the old. But those that came with me  
Beforetimes, died ; desiring to know this ;  
And I myself die soon,—which is not feared  
By such as follow great Lord Buddha's Law.  
Yet had I will unquenchable to learn  
The setting of that Star of Men, whose rise  
My younger eyes beheld. Therefore, once more  
Over this weary way my steps have passed,  
To hear before I die. And, when men said  
In Magdal, by the Lake of Galilee,  
She dwelleth, who did love and serve Him most,  
My face I turned, sweet Lady ! to thy gate,  
And, by thy graciousness emboldened now,  
I make my prayer."

"What prayer?" soft she replied,  
Lifting, and leading him with tender hand,  
As daughter doth her sire, to that raised seat  
Upon the leewân.

Then he said: "Mine ears  
Hunger to know, what thou canst best impart,  
The deeds thy Jesus did, the words He spoke,  
The ways He walked, the manner of His days,  
And of their close, and what it is they tell,—

Strange and unheard before,—how, after death  
 He was seen living. Talk of such new things  
 Came to us by the merchants, making trade  
 From ours to yours. One sate upon a Mount  
 Which hangs above thy town ; and heard Him speak  
 Words to a multitude, whose echoes faint—  
 All so far-off—were heavenly ; like the musk  
 Which keeps his fragrance through a thousand  
     leagues.

One, selling spices in Jerusalem,  
 Caught, as he lay at Bethany, some waft  
 Of some wight, fetched to breath again, being dead ;  
 —An ' Eleazar,' townsman of the place :—  
 And yet another, wending from the sea,  
 Met Him in Tyre, and had it from the mouth  
 Of a Sidonian woman, how He healed  
 Her child—being distant far—with one strong  
     word.

Yet, more than any marvels, would I learn  
 What truths He taught beyond those truths we know  
 Of our Lord Buddha. Such my humble prayer,  
 And hither have I journeyed, hoping this."

The light of larger love than shines for Earth  
 Made beautiful her eyes, while at his knee  
 She bowed ; and kissed his hands ; and reverently

Spake: "Surely thou art one He would have praised,  
Desiring truth; and He hath bidden us  
Declare what truth we know. Small wit I have  
To tell a tenth part of the sweetness poured  
From those dear lips; yet, what I saw and heard  
Gladly shall I recite. Sojourn, I pray,  
Here, with thy servants, for a space; and take  
Rest from that too long road!"

Thus did it fall

That, day by day for six fair friendly days,  
The Lady and the Indian Magus sate  
In gentle converse: Mary nowise loath  
With Memory's spell to fetch the good hours back  
When He was near; and that grave Eastern sage  
Listening more close, to catch the least of it,  
Than lover for the last words of the loved.  
And where they sate the place was suitable  
For lofty talk. A cool, white paven Court  
Shut by high walls from noise of the bazaar,  
With fountains tinkling on the veiny stones;  
And trickling basins, where the silvery fins  
Of fishes fanned; and crimson lotus-cups  
Lolled on the water; and papyrus spread  
Her filmy fingers; and in painted jars  
Citron and oleander spread around



Delicious odours ; and, with fearless wing,  
 The friendly silken swallow, nest-building,  
 Came and went lightsome, through the latticed stone ;  
 Where rounded arches let the blue sky in  
 And one might see a topmost palm-branch wave.  
 There, on the soft-piled carpets, sadly-glad,  
 Told she the Master's story, as I tell.

---

“What was, in the beginning of these things,  
 Scantly I know by hearing ; and such word  
 As, sometimes, from the brothers of my Lord,  
 Or from His Mother, fell. But those not apt  
 Greatly to speak ; since, well-nigh to the end,  
 Small honour found He in His father's house :  
 And She who bore Him—bless'd beyond all  
 Of mortal mothers—bore a load besides  
 Of love and fear, wonder and reverence,  
 So heavy on her heart that her still lips  
 Were locked as if an Angel held them close.  
 Only you saw, if Heaven should seek on Earth  
 Fit Mother for its Messenger of grace,  
 Fit womb to lock such precious treasure safe,  
 These were the eyes,—communing with the skies—  
 That was the face,—tender and true and pure ;—  
 There was the breast,—beautiful, sinless, sweet—

This was the frame,—majestic, maidenly —  
And these the soft strong hands, and those the arms,  
And those the knees, bent daily in meek prayer—  
Whereto the Eternal Love would needs commit  
The flower of Humankind to bud and blow.

“I, who have been that which He found me, hide  
My stained cheeks in my hands, speaking of her  
Who showed so noble, humble, heavenly,  
So virginal and motherly; so fair,  
The Rose of Women. Sir! if thou should'st pluck  
A thousand lilies here in Galilee  
One would show whitest silver; one would have  
Most gold at heart. And, Sir! if thou should'st  
fetch  
A thousand pearls up from thy Arab Sea  
One would gleam brightest, best! The queenliest  
gem,  
The choicest bloom, would happen suddenly;  
Unlooked for! What hath made them perfect,  
none  
Wotteth, no more than where the fount will rise  
Amid a hundred hollows of the grass  
Whence the stream starts; no more than which  
shall be—  
Of cedar-apples shed by myriads

When sea-winds shake the groves on Lebanon—  
 The chosen one to shoot, and grow, and spread  
 A roof of dark green glory o'er the hill.  
 In such wise, as I dare to deem, He came  
 Of purest Mother Perfect Child, begot  
 Divinelier, surely, than we know; arrived  
 In this world,—of the many worlds,—by path  
 Leading to birth as new, as sweet, as strange  
 As what His dear feet opened past the Tomb.  
 If we should strive to say in mortal speech  
 Where He was Man, and why much more than Man,  
 The earthly words would mar the Heavenly truth.  
 Love tells it best in her simplicity;  
 And Worship in his deepest silences.

"Thou knowest of the Birth, and how there fell  
 Lauds out of Heaven to hail Him, and high songs  
 Of peace, and comfortable years to come:  
 And of the bitter Prince; the murdered babes,  
 The cry of childless mothers. How they fled—  
 Mary and Joseph—to the Land of Nile,  
 By Hebron and by Ziph, sore-toiling south  
 Over the Brook of Egypt. On their way  
 'Tis told the palm-trees stooped to give them fruit;  
 That dragons of the Desert slid their scales—  
 Shamed to be deadly—into cleft and den:

That robbers, by the road, flung spear and sword  
Down on the sand, and laid their fierce brows  
there,  
Convinced of evil by mere majesty  
Of Babe and Mother. And dry Roses bloomed  
Back into beauty, when their garments brushed  
The Rose-bush ; and a wayside sycamore,  
Beneath whose leaves they rested, moved his boughs  
From noon till evening with the moving sun  
To make them shade. And, coming nigh to On—  
Where stands the House of Ra,—its mighty god,  
Cut in black porphyry, prodigious, feared,  
Tell from his seat. But if all this be so  
I wot not.

“Two years sojourned they by Nile  
Then Herod died, and Archelaus ruled  
Judæa, and Antipas in Galilee;  
And to the parts of Galilee they came,  
Home to their city, white-roofed Nazareth.”

The Indian said : “I passed by Nazareth,  
Riding from Esdraclon that steep path  
Where your hills open.”

“Thou hast thereby seen”—  
Mary replied :—“the place which was His own

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Those thirty years of holy quietude  
When He was growing to His manhood fair,  
And the birds knew Him, and the fields, and  
flowers;

But His world knew Him not. For we, and all  
Went foolish, wondering at Jerusalem,  
And Rome and Athens; not the little town  
More great than these by that one lowly hut.  
And thou hast thereby viewed what face His  
Earth

Morning and eve turned towards Him, showing Him  
More love than we, by silent loveliness.

Thou saw'st, from His own hill, how Carmel  
plunged

Its broad foot in the tideless hyacinth Sea,  
And how, to eastward, glad with groves and  
streams,

Rose Tabor, rounded like a breast; what leagues  
Of grey and golden plains, fading to blue,  
Stretched beyond Kishon, under Endor, Nain,  
Down to Megiddo with her twofold peak,  
And Gilboa, dry and smooth; and Sulem's slope;  
And, between Sulem and soft Tabor, glimpse  
Of Jordan's speed, with sunlit ramps beyond  
Fencing the Desert. These did feed His eyes:  
Here was His world, almost the all He saw.

The Sun, whose golden mandate well He knew,  
Showed Him no more than this, of all His Earth;  
The Stars, watching Him grow a star, to save,  
Lighted no larger tract for His mild eyes.  
Only that white town and those hills around,  
Carmel and Tabor, as thou sawest them rise;  
And here the Lake, and there the shining Sea.  
Yet, from thy camel's saddle, thou could'st note  
How fair and gracious was the land, made good  
With grass and blooms, and clad in fruitful green,  
Pasture and tilth; and every channel fringed  
With rosy lanes of oleander sprays;  
And every hollow thick with oak, and fig,  
Palm, and pomegranate—where the tree-doves coo  
The crested hoopoe flits; the roller-bird  
Lights the dark thicket with his burning blues;  
The water-tortoise winnows the clear stream;  
The white cranes watch their shadows in the pool;  
The fish leap, red and silver; and the fox  
Plays with her cubs, 'mid lines of trellised vines  
Climbing the crags. A goodly land and still,  
Habited by a people, pastoral,  
Simple and poor; owning for wealth their skies,  
Their Sea, their streams, and mountains."

"Nay! I saw,"

The Magus said: "with eyes rejoiced, your hills

Which follow well the sorrowful burnt rocks  
Belting Jerusalem."

"Aye!"—she went on—

"Thither, each year, at time of Passover,  
He wended with His parents; and would see  
Gannim and Sichem—where the lowland creeps,  
Under the uplands, into narrowed green,  
Like lake made river; with those crests for coasts  
Ebal, Gerizim; and by Gibeah  
And Bethel, and the Valley of the Thorns,  
To Scopus—to the brow where, white and gold,  
Under sloped Olivet, the Temple rears  
Her stately glory. And the Child would pass  
Into the City's midst, and mingle there  
With Jew and Gentile, in the thronged bazaar;  
Would mark, above the sanctuary gate,  
Herod's great Eagle; and the keen steel spears  
Of Roman Annius, or Coponius,  
Glitter around the black Prætorium.  
Would know His time come nigh with Zion's  
shame,  
And note the Pharisee and Sadducee,  
Priest, scribe, and lawyer, feeding hungry souls  
With husks of law. Nay, and would oft repair  
Within the Temple; and was one day found

Astrayed, sitting amid the Rabbim there—  
Hillel, and Shammai, and Gamaliel,  
Ben Zacchai, Ben Uzziel, wise Nakdimon,  
Arimathæan Joseph—all our best—  
Hearing and asking questions. Yet none knew,  
For all their wisdom and their wintry hairs,  
That sweet Boy in the Syrian Country-frock,  
With heavenly eyes and mouth of music, sent  
To put aside the ancient scrolls, the Law,  
The *Hagathóth* and *Halacóth*;—to break  
Their chains, and into living spirit melt  
Their dead cold letter.”

“ Ever back He came  
Glad—so I deem—to sunlit Galilee :  
Not bowing, not consenting, nowise bound  
To that hard God, served in Jerusalem,  
Jehovah of the Law, the jealous Lord  
Who ‘eye for eye, and tooth for tooth’ decreed,  
And loved the bloody sacrifice, and wrought  
Good to His Tribes, but ill to enemies.  
Day by day, wandering in those folded hills,  
A statelier Temple in His heart He built ;  
A happier altar reared ; a truer God  
Enshrined ; that Presence and that Power Who  
fills



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All hearts with what is Life and what is Love,  
And what endures when seen things pass away :  
Nameless ; or if, for human needs, we name,  
Then—from the narrow treasury of our tongues—  
The highest, holiest, dearest, closest, best  
Of Earth's weak words. Ofttimes, in later hours  
When lack was of some name, He called that  
Spirit

Which is the All, and makes the wide seas roll,  
The blue sky bend, the clustered planets shine,  
The dead things come to life, the live things  
live ;

That Being, which,—ever with Him,—was as He,  
And, largest, fullest, in His own sure soul  
Dwelt immanent—‘ Our Father.’ ”

*Softly brake*

The Magus in : “ *Om, Amitaya !* Oh,  
The Immeasurable !—What word but doeth wrong  
Clothing the Eternal in the forms of Now ?  
Our great Lord Buddha would not name Him once,  
As much,—as little,—‘ Mother,’ ‘ Lover,’ ‘ Friend,’  
As ‘ Father ’ ; being not He nor she, nor aught  
Which may be compassed by an earthly word ;  
But Thinker, Thought, Maker and Made, in  
one ! ”

"My Friend is wise with many years, and lore  
Of the large East," she said. "If no name be,  
Will not the weak souls say 'nought is to name'?"

"They say so! they will say so!" answered he,  
"Yet is the Parabrahm unspeakable!"

"Tell me a little how thy Scriptures call  
This Parabrahm"—she said.

The Indian mused,  
And then replied: "We have a scroll which saith,  
'Worship, but name no name! blind are those eyes  
Which deem th' unmanifested manifest,  
Not comprehending Me in My True Self,  
Imperishable, viewless, undeclared.  
Hidden behind My magic veil of shows  
I am not seen at all. Name not My Name!'  
Also a verse runs in our Holy Writ:  
'Richer than heavenly fruit on Vedas growing;  
Greater than gifts; better than prayer or fast;  
Such sacred silence is! Man, this way knowing,  
Comes to the utmost, perfect, Peace at last!'  
Yet pause not, gracious Daughter! for mine ears  
Drink with an unslaked thirst thy precious tale."

"God is a Spirit! they who worship Him  
In spirit and in truth must worship Him!"

## 86 THE LIGHT OF THE WORLD

He spake that, too ! "—Mary went on,—and then  
 " Thus ligged He—as we gathered—all those years  
 In Nazareth : and Joseph died ; and need  
 Came that He take, with all humility,  
 The load of common lives. So in that town  
 Hard by the fountain ; in the house I know,—  
 (Oh me ! I passed with Pappus by its porch ;  
 We in the gilded litters, He at toil !)  
 His trade He plied, a Carpenter ; and built  
 Doors, where folk come and go, unto this hour,  
 Not wotting how the hands which wrought their  
     doors  
 Unbarred Death's gate by Love's high sacrifice ;—  
 Tables whereon folks set their meat, and eat,  
 Heedless of who was ' Bread of Life,' and gave  
 Such food that whoso eateth hungereth not.  
 And in those little lanes of Nazareth  
 Each morn His holy feet would come and go  
 While He bore planks and beams, whose back  
     must bear  
 The cruel cross. And, then, at evening's fall  
 Resting from labour, with those patient feet  
 Deep in white wood-dust, and the long curled  
     shreds  
 Shorn by His plane,—He would turn innocent  
     eyes

Gazing far past the sunset to that world  
He came from, and must go to; nigh to Him,—  
Nigh unto us, albeit we see it not;  
Whereof Life is the curtain, and mute Death  
Herald and Doorkeeper. One eve, they say,  
The shadow of His outstretched arms,—cast  
strong

By sun-down's low-shot light,—painted a cross  
Black on the wall; and Mary, trembling, drew  
Her garment o'er the lattice. But He spake:  
'Near unto Me is near to loss and death;  
And far from Me is far from Life and gain!'  
There is a maid of those that love Him here  
Sings on the minnim a poor song of this,  
If thou wilt hear; while those about us bring  
Olives and grapes, and we a little rest."

Thereat, a Hebrew girl tied back her sleeve,  
Tuning the strings, and, to their melancholy,  
Sang softly of "The Shadow and the Light."

"Meek and sweet in the sun He stands,  
Drinking the cool of His Syrian skies;  
Lifting to Heaven toil-wearied hands,  
Seeing His Father with those pure eyes.

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" Gazing from trestle, and bench, and saw,  
To the kingdom kept for His rule above ;  
Oh, Jesus, Lord ! we see with awe ;  
Ah, Mary's Son ! we look with love !

" We know what message that Eventide  
Bore, when it painted the Roman cross,  
And the purples of night fall prophesied  
The hyssop to Him, and to us the loss.

" The crown which the Magi brought to her,  
It made a vision of brows that bleed ;  
And the censor, with spikenard, and balm and  
myrrh,  
It lay on the wall like the Sponge and Reed.

" But now Thou art in the Shadowless Land,  
Behind the light of the setting Sun ;  
And the worst is forgotten which Evil planned  
And the best which Love's glory could win  
is won."

" Yet, on His seldom-saddened countenance "—  
Mary went on—" no shadows lay ! He saw  
By sunlight and by starlight, steadfastly,  
That radiance of the kingdom, that high noon

Of Life and Love, which, shining inwardly,  
Hath never any night. Therein He dwelt  
Prince of the Heavenly purple; Heir and Son  
Of spheres eternal and invisible,  
Where meek souls sit the highest, and the poor  
Are richest, and the pure in heart are Lords.  
And, ever in His spirit, sage and calm  
That which we name not habited, the sense  
Of an abiding Presence, Fatherly,  
Motherly, Friend-like, Lover-like; more dear  
Than dearest ones on Earth, more near than blood  
To the beating heart, or neck-vein to the neck;  
More boundless than the immeasurable blue;  
More mighty than a thousand-bolted Jove  
Throned on some new Olympus, whose vast head  
Smiteth the stars; more sweet to love and serve  
Than dulcet-speaking mistress; more to trust  
Than truest friend; more tender than the arms  
Of nursing mother; more forgiving, fond,  
Kindred, and kind, than Father. Yea, Great God  
Making us gods and taking us to Him.

“Wherefore, grace spread around Him, and fair  
peace

Coming and going; and the air grew glad  
Whithersoever He would pass; and gaze

Of townsfolk, and of women at the well—  
 Not knowing wherefore,—followed Him; and  
 tongues

Were stilled, not knowing why, if He did speak.  
 For then, already, grew that mystery  
 Of wisdom in Him, and that word which seemed  
 Higher than Earth's. Afterwards, people told  
 Strange tales of those hid days,—how, at His toil,  
 Touching a plank, it stretched to rightful length,  
 Or shortened, at His will—the dead wood quick  
 To live again and serve Him. How He made  
 Birds out of clay, and clapped His hands, and lo!  
 They chirruped, spread their wings, and flew away;  
 And how in month of Adar, Syrian boys  
 Playing in Nazareth—as thou hast seen—  
 With girdled frocks, striped tunics, and feet bare—  
 Found Him, and crowned Him with white lily-buds,  
 And put a stick of lilies in His hand,  
 And set Him on the hillside, bending knee  
 In merry worship, and made whoso passed  
 Halt and bow lowly, crying: 'Hither come,  
 Worship our King, then wend upon thy way!'

"Surely, as thus we heard, at Nazareth  
 Full soft and holy sped the happy time  
 In the white hut, hard by that well, where yet

Wives come and go with pitchers, dawn and eve,  
Who came and went with Him, and helped Him  
draw

Fair water thence, and bear it, dutiful,  
To where His Mother wrought her household  
chares—

Silent, and wondering what should fall; and doves  
Sunned on the roof their silver wings, and vines  
Climbed, glad to glorify His lowly door.

Within thou wottest well what little rooms,  
What chest of wood, gay-painted; on a shelf  
What quilted beds uprolled; what pans and cups—  
Copper, and brass and elay,—ranged duly round  
With great jar at the back, by flag-leaves shut  
To keep the water cool. And when Night fell,  
Hatehet and saw and nails laid in their place,  
And the low table spread with peasant's food,  
Rice and the libbân, and a common bowl.

Afterwards, peaceeful sleep—yet, had men eyes,  
Sleep watched by wondering eyes of wakeful stars,  
And guarded, out of that new-opening Heaven  
By glorious Angels, golden sentinels,  
Keeping Him safe, whose words shall save the  
world.”



## BOOK III

### THE ALABASTER BOX

NEXT morn,—upon the marble leewân met—  
Soft salutations paid, and praise, and thanks—  
“What hast thou in thy hand,” the Indian asked,  
“Which thou dost gaze upon so fixedly?”

For, sitting with her long hair loose, and eyes  
Bent downwards, Mary in her clasped palms held  
A broken box of Alabaster, shards  
Of some rare casket, cut from satin stone,  
Where the wrecked beauty of the precious work  
Yet shone with lovely lustre; milk-white rock  
Veined rose and gold, and thinned, diaphanous,  
So that light filtered through its fragments pale,  
And, past them, the close clinging fingers showed.

“Good Friend!”—the Lady Miriam began—  
“thy Hind—

Which hath those rivers with the sands of gold,

And hills of lazulite, and fisheries  
Whence the great pearls are gotten, could not buy  
With all its precious store of Orient wealth  
The treasure of this broken box from me !  
Sweeter than spikenard odours, lingering still  
On each white remnant of the wondrous toil,  
Hangs the dear memory of a day more sad,  
More glad,—more proud, more shameful—more  
to mourn,  
More to rejoice in—than all other days  
Of all thy handmaid's years. Nay, but my life  
Rather began when this fair thing found end !  
'Twas an Egyptian labour, cut with pains  
From the streaked stone, and wrought, as thou  
shalt see,  
By matchless master-craft, to make a gift  
For Cæsar ;—since the Emperor owned it first ;  
And next it fell to Rufus, but he gave  
The beauteous marvel at his banquet board  
To one that sold it for a hundred slaves ;  
So came it to Pandera. Did they tell—  
Sending thee hither—thee so grey and grave—  
What Miriam once had been ? ”

The Indian sage

Gave gentle answer : “ If mine ears have heard

Evil of thee, my heart would quite forget,  
Which hath no room to-day for any thought,  
Not good and grateful, of my Lady's grace."

"Aye! but"—she sighed—"evil was good for me!

I lived in all this land the boldest, worst,  
Who braided up her hair the harlot's way.  
That beauty Nature gave me I abased,  
Selling it with a loveless heart to win  
Wealth, and rich raiment, and the knees of men.  
Oh me! my days splendid and sinful! Earth  
Emptied her stores to pleasure me; they brought,  
To buy my smiles, their Tyrian purple webs,  
Their Myrrhine cups, their silks, their sards, their  
nard,

Drachmas, and darics, shekels, sesterces;  
And slaves to fan my sleep, and gilded chairs  
To bear me to the Temples and the feasts.  
I, that am still and sane to-day, have led  
Revels so mad the shamed stars drew the clouds  
Over their argent faces;—Chinnereth  
Burned with our cressets; and the water-way  
Ran to its brink red with our chalice dregs.  
And Syria groaned and fierce Samaria surged,  
And wild mobs clamoured round the Palace-gates

While in these arms Cæsar's drugged satraps  
dreamed,

Prætor, and Procurator. Nay! hear all!  
Not Latins only; no, nor Greeks alone;  
Nor Jew, nor Idumæan; for my name,  
My golden infamy, grew East and West,  
Till Rome and Athens heard; and Tyre and  
Crete;

And Cyprus; and the Isles, and Media,  
Not less than Magdal and Tiberias,  
Talk of the Miriam of Galilee,  
The Harlot with the long black braided hair  
Who melted hearts in spiced pomegranate wine—  
Than Alexandrian Queen more prodigal,—  
And laughed their wealth to want, and trod their  
pride

Under her 'broidered sandals; and took toll  
Of goods and gear, wasting in one wild bout  
The Temple's wealth; till,—like that rose-faced  
One

Of Memphis, I had reared a pyramid  
With but one block from each who fawned on me.  
Sir! such was I, that play thy hostess here,  
With these white shards, which saved me, in my  
lap.

Reverend and grave thou show'st: if thy will be

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Now to depart, hearing these stained lips speak,  
Thou shalt have praise, not blame, from Miriam."

"Child!" soft he said: "I hail the stately ship  
Safe from all storms, anchored in quietness!  
I hail the fair white hind, flower of these woods,  
Fled from the wolves of sense, which tore her  
flesh!

I hail the gentle River, stayed and vexed  
By crag and ledge, smooth-gliding at the last,  
'Mid fruitful fields and dropping blooms, to find  
Calm consummation in the accepting Sea!  
I hail thy heavenly beauty, purged, to prove  
Grace and not Plague to men! Oh, thou that  
art

Thine own high Conqueror, and hast set foot  
On the Eight Noble Paths, an old man's lips  
Low at thy hem, praise thee and honour thee!  
Yet, tell me, Lady! how the new days came."

"He would have spoken so; so did He speak,  
So speaking He did heal me!"—murmured she;  
Then said aloud—"Learn thou that Nazareth  
Cast forth her glory, flung her star away;  
Forgot those good years when His fellowship  
Made her air sweeter and her heavenly sky

Diviner, those fair years when all might hear  
The mallet of 'The Carpenter' at work,  
While in His holy soul He built the frame  
Of Truth's high kingdom here—fitted the beams  
Of such a Temple as the Eternal Love  
Would dwell in. One ill Sabbath, when He came  
Journeying by Sychar, new from seeing John—  
John the Forerunner, who had surely said  
'This is the Christ to be!'—He entered in  
That synagogue thou sawest on the hill;  
And stood to read.<sup>1</sup> The Chazzân drew the scroll  
Forth from the silken curtains of its ark,  
Unrolled the great Megillah to the page  
Marked for the day, giving Esaias out,—  
And, from the Prophet, Jesus spake these words:—

'THE SPIRIT OF THE LORD IS UPON ME.  
BECAUSE HE HATH ANOINTED ME TO PREACH  
THE GOSPEL TO THE POOR: HE HATH SENT ME  
TO HEAL THE BROKEN-HEARTED; TO PREACH  
DELIVERANCE TO THE CAPTIVES, AND RECOVERING  
OF SIGHT TO THE BLIND; TO SET AT LIBERTY  
THEM THAT ARE BRUISED, TO PREACH THE ACCEPT-  
ABLE YEAR OF THE LORD.'

<sup>1</sup> The ground on which this synagogue stood at Nazareth was for some time owned by the Author, with the purpose of establishing a hospital there, which but partially succeeded.

“ This He did read, and spake, in majesty,  
That which was true, as afterwards all knew,  
‘ I am your Promised Prophet, Priest and King ! ’  
Whereat they stormed, brake into bitter wrath,  
Drave forth their Rabbi with the heavenly face,  
Had will to kill Him,—being but ‘ Carpenter ’  
Who made Himself Messiah ; had fierce mind  
To fling Him down the steep ; but He passed  
through,  
And went His way.

“That was the day we rode  
Up from Sebastē towards Tiberias,  
And, on my wrist a damning splash of blood  
From throat of one my angry lover stabbed  
At mid-feast, in the madness of the wine.  
'Twas there, at Kenna, 'mid my thickest sins,  
Red outwardly with murder, inwardly  
Black to the heart's core with wild wickedness,  
Dwelt in by all the seven dark devils of Hell,  
I saw my Lord! Oh, first I saw my Lord!  
And, Sir! I heard His voice. Was one we knew  
Steward to Herod—(for my revellers  
Were men of Antipas) who stayed Him there—  
Bent for Capernaum from Nazareth—  
Praying swift succour for a dying child,

And urging fervently. While we made halt  
To witness, tenderly the Master turned  
With look ineffable, and gazed ; and spake :  
‘ Go ! Thy son liveth ! ’

“ Whom I saw,—with eyes  
Which never have forgot, nor will forget  
Till Heaven’s day shows me Him again—was one  
Of a commanding stature<sup>1</sup>—beautiful—  
Bearing such countenance, as, whoso gazed,  
Must love, or fear. Wine-colour shone His hair  
Glittering and waved,—an aureole folded down,  
Its long rays lighted locks,—which fell, and  
flowed,  
Fair-parted from the middle of His head,  
After the manner of the Nazarites.  
Even and clear His forehead ; and the face  
Of dignity surpassing, pure and pale  
As the Greek’s marble, but flushed frequently  
With the bright blood of manhood. Nose and  
mouth  
Faultless for grace, and full and soft the beard,  
Forked, of the hazelled colour of His hair :  
The great eyes blue and radiant ; mild as sky  
Of spring-time after rain, yet terrible

<sup>1</sup> Taken from the letter of Lentulus.



As lightning leaping sudden from that sky,  
 When He rebuked. In admonition calm;  
 In tender hours each word like music's soul  
 Heard past the sound! Not oftentimes seen to smile  
 More oft to weep; yet of a lofty cheer  
 Commonly—nay, of playful raillery  
 And swift wit, softened with sweet gravity.  
 Straight-standing like a palm-tree; hands and  
     limbs  
 So moulded that the noblest copy them:  
 Among the Sons of Men fairest and first.

“Friend! shall you think one remnant o  
     myself,  
 One shred of that wild will was Miriam's,  
 One pulse of the quick blood wont to be stirred  
 By passion, and the goodly shapes of men  
 Moved me, when, on the sight of Him, I left  
 My litter, and my Lover, and my Life,  
 And followed in His footsteps? Pray thee, know  
 Mortal desire as well might reach at stars  
 As woman's eye, and woman's wish climb up  
 To such far height of starry majesty;—  
 By that impassable blue of Holiness  
 Endlessly separate! But love?—Oh, aye!  
 Swift, strong, supreme, consuming, final love!

With such a worship filled, such reverence,  
The heart had knees, and bowed; the soul had  
eyes

Which veiled themselves at gaze; the mind had mind  
To die for Him; the body burned to grow  
His temple. Heart, soul, body, mind, all His  
For ever and for ever!—at first sight,—  
In some fair newer World, shown possible  
At that first sight. And in such world I live  
From that time, on the road of Galilee,  
When in my breast the seven dark devils dwelt,  
And round my wrist the blood of Pappus clung:  
And that old life seems like a feather dropped  
From free bird's wing—mine, yet no longer mine:  
And in the air of sweet new life I soar  
Singing and soaring with the joy He taught.

“Wherefore, I followed to Capernaum,  
One in His lengthening train—the last and least—  
Unnoticed; for I cast aside my webs  
Of Coan, and my torques of Roman gold  
At Kenna—and put on the *mitpachath*  
*Rûdid* and *tsaiph*, dressed as our peasants use  
Along the Lake. So did I see Him teach  
Day after day; and in the Synagogue  
Behind the women's lattice, heard the Law

Read to the congregation by such lips  
 As lit its mighty line with meanings new,  
 Like when the Moon swims, full, into the Night,  
 And what was dark grows clear, and what was void  
 Peopled; and, white and straight, the road regained  
 Winds plain and easy through the illumined land.  
 Also I saw them bring the sick to Him,  
 The maimed and miserable, and wretches torn  
 With plaguing devils,—less to dread than mine!—  
 Whom all He healed, comforting them with words  
 Of sovereign power, calming their cries and griefs  
 As when the Mother's bosom charms to smiles,  
 Before its tears are dry, an infant's wail.  
 A woman lay in Simon's house, alight  
 With fever's fire. I saw Him take her hand,  
 Quiet the leaping blood, still the hot heart,  
 And lift her, cool and whole. I heard Him teach,—  
 Sitting in Simon's boat, moored by those sands  
 Which fringe Bethsaida—making plain and known  
 That farther Kingdom, nigh unto us all,  
 Yea, 'at our very gates.' And, when He passed  
 At nightfall to the Mountain, communing  
 With Heaven, which loved Him, and His own  
     high soul,  
 Under the stars—less touched by taint than they!—  
 It was as though another golden Sun

Set from our eyes : till darkness fled again  
And brought back Dawn, and that diviner light  
Shed from Him.

“ Ah, the Kingdom !—We, of old,  
Being the people of this land, had served—  
If service were—that God of Abraham  
Mild to His own, but smiting enemies,  
Hewing them hip and thigh, for Israel :  
That Lord of Moses, awful on the Mount  
With thunders, and red lightnings, and the Law :  
Seen in the Burning Bush ; riding the storm ;  
A jealous, dreadful, distant God. We lived  
Obeying—if we did obey—for fruit  
Of earthly goods ; or, if in after time,  
Then, for our children’s children. But He taught ;  
And, lo ! ourselves to share ! Another world  
Hidden within, without, beyond ! He took  
Terrors away, and showed us Life for Death,  
Mercy for sacrifice, and Love for Law.  
For that dread JAH, ruling o’er Israel,  
A Father Universal, marking not  
Gentile from Jew, or fair from swart, or great  
From small ; but holding all alike ; and heard—  
An ever-present Lover, Lord, and Guide—  
In conscience and the silence of the breast.

Perfect and Pure, and loving love of such ;  
 And willing all men such ; but waiting long,  
 Far-suffering, large, compassionate, aware ;  
 Making suns rise on evil and on good,  
 Rains fall on just and unjust. Look ! one word !  
 And like the walls of Jericho which fell  
 To music, or a sunshine-parted cloud,  
 He burst the bars ; He lightly lifted up  
 Earth's painted veil, and showed us,—close beyond  
 Infinite, clear,—eternal life, decreed  
 Not for to-morrow, or hereafter—no !—  
 Already round, and in, and over us,  
 Already ours to enter and possess ;  
 Always existing, always nigh ; shut off  
 Some little while by sense, which having eyes,  
 Sees not ; and, hearing, hears not ; for some while  
 By body darkened. But He said : ' Fear not  
 Those who can kill the body, and, on that,  
 Have nothing they can do ! ' So did we learn,  
 Walking in those dear footsteps, scorn of Death  
 Which could not keep its Dead, if He bade  
     yield,  
 But is Life's gate-porter, holding the keys  
 To larger Worlds and larger :—' Many mansions  
 Are in My Father's House ! ' this would He say  
 With great eyes on the stars.

“Thus did He bring

Our glad souls daily, by His glorious words,  
Into the Kingdom of the Spirit. There  
The sorrowful and shamed are comforted ;  
The humble are exalted ; and the meek  
Inherit good. The pure in heart see God ;  
The merciful find mercy. Those that wept  
Dry their glad eyes ; the peacemakers have praise ;  
And they who hungered after righteousness  
With righteousness are filled. No dream ! no  
draught

Of Fancy's frenzied wine-cup ; ecstasy  
Of musing drugged with Faith's fine mandragore !  
But the words true as daylight ; plain and straight  
The way as paths in meadows ; clear the voice  
Calling to airs celestial, as of Morn  
Bidding with breezy lips the World awake.  
Surer than any joy the heart can know  
Bliss of that sudden hour when each for each  
Knows Heaven so nigh ! Only to let go Earth,  
To let go, listen, love, and have :—for then  
The Kingdom came ! Came ! and we did not  
need

To merit, or to seek, or strive, or wait :  
We needed but to know Him one with God,  
And we with Him, and then His peace was ours !

We heard Him utter 'Fear not, little flock!  
It is your Father's joy to give to you  
The Kingdom.'

"Journeying hither didst thou mark  
The two-horned hill which overhangs our Sea,  
Hattin? And, how, beneath his nearer peak  
Spreads a fair upland, rimmed with rounded banks  
Where nebbuks glisten, and dark junipers,  
Rose-laurels blow, and mallows; and soft grass  
Carpets with lily-sprinkled green the spot?  
One day, before the Dawn, thither He went  
And drew His Twelve with Him, those who  
should be  
Close to His counsels. Then, He named them  
His  
To come and go in all the cities here—  
Preaching The Kingdom—and beyond:—and be  
Beginnings of a new-established State,  
Greater than States, and governing all States;  
Which should not have for boundaries the seas,  
Mountains or streams, nor any border-line  
By bloody sword-point traced; and should not  
have  
Armies nor tributes, treasuries nor crowns.  
But, overleaping races, realms, and tongues,

Thrones, zones, and dominations, lands, and seas,  
Should clasp in one wide confine all those hearts  
Which seek and love the Light, and hail the Light  
Shining from secret Heaven, by Him revealed  
First-born of Heaven, first soul of Human souls  
That touched the top of Manhood, and—from  
height

Of godlike, pure, Humanity—reached God.  
To this end was He sent, for this made known  
Life beyond death, Love manifest through Law,  
And God no name, no angry judge, no 'Jah,'  
But Spirit, worshipped in the spirit; One  
With His sweet spirit, and with ours, through His;  
Unseen, unspeakable, not to be known  
By searching; being beyond all sight, speech,  
search;  
But Lord and Lover of all living things,  
King of the Kingdom!

“ And a multitude  
Followed Him to the Mountain, gathering  
By troops and companies, on bank and mead,  
Heedless of Earth, to hear His heavenliest words,  
Till all the grass was blotted with great bands  
Of gladsome people, clad for holiday,  
Live divers-coloured flowers; and, all around,



Dark eager faces of ten thousand folk—  
 Men, women, children—made a sunlit throng  
 So thick, so talk-full, on the asphodel,  
 The frightened eagles fled their crags—the snake  
 Slid to his hole, the wolf and panther hid  
 Ashamed of blood. But gentle things of Earth,—  
 The crowned lark, and the dove, and mountain-  
 hare,—

'Ware of some new good word thro' man to them—  
 Listened in thickets. And the Morning donned  
 Amice of summer gold—her loveliest—  
 To meet His holy footsteps on the Hill.  
 And there, from that fair Sinai, with voice  
 Sweeter than Morning's breath—He gave to us  
 The New Commandments.

“Eight are blest—He taught—  
 Of that dim Kingdom,—which men thought would  
 march

In worldly pomp, bringing Messiah girt  
 With the Lord's sword, triumphant; His right  
 hand

Teaching Him terrible things; all Earth to hail  
 Israel re-throned with scarlet and with gold;  
 The Sea to pour her pearls and corals forth  
 At foot of David's Heir! And, lo! the truth!—

The Kingdom come on that soft mountain-slope,  
Not with the battle-trumpets, not with neigh  
Of war-horse flecked with purple foam, and neck  
Clothed with the thunder; but by this mild  
voice

Telling how lowly souls shall be the Lords  
Of the New Kingdom; and the sorrowful,  
The meek, the seekers after righteousness,  
The merciful, the just, the peacemakers,  
And they who for their brother's sake, and Right,  
Have suffered persecution. Oh, Sir! think;  
In that one mountain morning—at one word—  
All our World changed! Poverty rich! sick  
hearts

Comforted! those who weep to laugh and sing!  
This Earth the Anteroom to neighbouring  
Heaven;

Wise souls its salt; pure souls its lamps, set high  
Like cities upon hills, like candlesticks  
Lighting the house! 'So let them shine,' He said:  
'That men see your good works, and glorify  
Your Father in the heavens!' Next He did teach  
How the quick Spirit makes true living Law,  
Under the letter: how the unkind thought  
Hath, knifeless, murdered; how the altar-gift  
Lies vain and hateful when the hand which gives

Hath wrought some brother wrong. 'Leave there,'  
He said,

'Thy gift before the altar ! go thy way,  
Be reconciled with him : then bring thy gift !  
Deep in our midmost He laid bare the seeds  
Of wrongfulness ; bade us wrench root away,  
Not idly pinch a blossom ; since the eye  
Which lusteth, and the wish that would, have  
wrought

The full sin, short of sinning. Therewithal,  
Grave words of grace for women, marriage-bonds  
Not to be lightly loosed : nay, and no oath  
Oft-taken, since Truth's oath is 'Yea' and 'Nay,'  
And all words spoken go to one great ear.  
Next, sternly-sweet, he snatched the hasty blade  
From black Revenge ; bade vanquish Hate by  
Love ;

Resist not evil ; turn the other cheek .  
To whoso smites ; cherish an enemy  
That, peradventure, he may grow to friend ;  
If not,—then, being of our Father's mind  
Who hath no enemies, but makes His dawns,  
Each time He makes them, for the good and ill,  
Giving to graceless ones, till they learn grace,  
'Perfect, as He is perfect.' Then, He taught  
Almsgiving modesty, simplicity

And solitude to praying : spake Himself  
That *we* may speak upon our knees, and know  
Enough is said to that Divinest mind  
Which saw our needs, and did provide for them  
Ere the lips stirred. Furthermore, soft He talked  
Of this world's fleeting treasures 'where the moth  
And rust corrupt; and thieves break thro', and  
steal,'

Counted beside true wealth of worthy deeds,  
Of loving service rendered, and fair days  
Lived blameless, like to sweet airs passing by.  
Also, for foolish quest of fitful gain,  
For meat, and drink, and raiment, and much heed  
Of earthly gear, tenderly shamed He us,  
Pointing with finger at those little birds  
Perched nigh, or lightly flitting. 'See!' said He,  
'Your Father feedeth them, who gather not,'  
And, therewith, from his foot a scarlet stalk  
Of martagon He plucked, with wind-flowers,—  
(Oh, happy blossoms ! blown to help Him teach)—  
Bidding us mark how great King Solomon,  
For all his glory, was not clad like those ;  
And how, if grass on the lone mountain-side  
Grows unforgotten, garlanded so rich  
From Heaven's full almonry ; and thrush, and  
finch

Feed daily from Heaven's hands, it could not be  
 Man should go bare, poorer than fowls of air,  
 Sadder than field-blooms. 'Ye have need of  
 these,'

Gently He said: 'and these things shall be given:  
 But seek ye first the Kingdom! seek ye first  
 The treasure of the Kingdom, righteousness!  
 Other things shall be added.'

"Therewithal,

He told how we should seek; not thrusting in  
 As if Heaven heard the loudest cry; as though  
 The gateway of the Kingdom must be forced,  
 And a path pushed over the fallen ones;  
 But foremost by Renunciation, first  
 By good will to be last, by help, not haste;  
 By eagerness not to be saved, but save.  
 'Judge not, that ye, too, be not judged!' He  
 said:

'For, as ye judge ye must be judged.' And then,  
 Proclaimed how none seek vainly: soon or late  
 The seeker finds, the asker hath; the knock  
 Makes the latch lift, whose ever be the hand.  
 'Else'—tenderly He smiled, and wistful gazed  
 On mothers suckling black-eyed babes, and sires  
 Holding their brown boys high to see and hear,

Halving some barley-crusts—'else were you men<sup>n</sup>  
 Being evil; and so gentle, not the less,  
 To these your children; kinder to bestow  
 Than the Bestower! more to praise than God!' <sup>n</sup>  
 At this—as who well knew what idle things  
 Children will ask—and men—he drew, in light,  
 Plain as the Sun's long gold across the Lake,  
 Our road to follow: 'WHAT YE WOULD THAT ME<sup>N</sup>  
 SHOULD DO TO YOU, DO YE LIKEWISE TO THEM!  
 THE LAW IS THIS, THE PROPHETS THIS!'

"We came<sup>e</sup>

Flocking behind Him, down that Mount's green<sup>n</sup>  
 side,  
 And through the Vale of Doves, past Hattin's peak,  
 Over Bethsaida to Capernaum,  
 A joyous people, heart-whole with His words;  
 Like sheep knowing their shepherd, gladly led  
 To fold from pasture.

"More than all He wrought<sup>t</sup>

Journeying, or in His city, those dear words  
 Uttered upon the Mount, stripped my soul bare,  
 Showed me myself. Yet He would make us see  
 Power hand in hand with Wisdom and with Love:  
 For, next morn, down our silver Mere He sailed

It stands there yonder with the three white  
domes—

And, 'midst the others, I, too, entered in,  
Bearing my box, the costliest thing I owned,  
Holding much precious spikenard, subtly pressed  
From flower and root of delicatest growth  
By some far river in thy distant Hind."

"I know"—the Buddhist said—"that sumbul  
tree,

The 'jatamansi.' And our Indian Bee  
Stays in her flight, full-laden, but to plunge—  
Honey-drunk—in the perfumed wealth of it."

"Sir! it is sweet as were all words from Him;  
The pity of Heaven made fragrance! When I  
stood

Unnoticed at His feet, dropping hot tears  
Which ran on them, wiping my tears away  
With these unbraided hairs, ashamed to moist  
Such sacred palms with water from such source,  
I would not merely lift the seal of silk  
That shut the casket's lid, and spill the spice,  
Lest somewhere, afterwards, some others use  
My box,—His box,—for something ill again.  
But on the stones I broke the dainty work,

And from these ruined fragments poured forth all  
Over His feet, with many a fervent kiss  
Adoring, and anointing. Then, there spread  
The long-imprisoned spirit of that balm  
To every quickened nostril at the feast,  
And he, that was its Master, spake—half heard—  
'My guest, the Prophet, being such, should wist  
Who and what manner of a wench it is  
Which toucheth him, for she is Miriam !'  
And I,—who in my pride and sin of old  
Had cursed the Pharisee; grown wiser now,  
Humbler, and conscious of my shame, and cleansed  
From my seven devils—gathered meek these shards  
And prayed him pardon, and was turned to go."

"More grace thou hadst, fair Daughter! than  
thy Jew,"  
Broke in the Indian.

"Nay, Sir! but I saw,  
Blacker than Simon, how my sins must show  
At those white feet! Then my Lord, piteously,  
Gazed on me, took my wrist, and drew me back;  
And, while I kneeled beside Him—glad to drop  
My long black guilty hairs over mine eyes—  
Searchingly spake He: 'Simon! answer me!'



‘Rabbi! speak on,’ the Pharisee replied.

“My sweet Lord said: ‘There lived a creditor  
Had debtors twain: one owed five hundred pence;  
The other fifty. Having nought to pay  
He did forgive them both. How sayest thou;  
Which debtor loved him best?’

“‘I shall suppose,’  
Murmured the Feast-master: ‘’twas he to whom  
The Creditor remitted most.’

“My Lord  
Smiled and spake soft: ‘Aye, thou hast rightly  
judged!  
Look on this woman well! I—being thy guest—  
Lacked foot-water of thee; she made it good,  
Washing my feet with tears: lacked linen cloths  
To wipe them; and she made it good with locks  
Of untressed hair: lacked guest-kiss on the cheek;  
She with a hundred kisses made it good,  
Rained on my feet, and then a hundred more;  
Not ceasing from the time I entered in:  
Lacked on my head that oil which should anoint,  
But she upon my feet hath spilt the wealth  
Of kingly spikenard. Wherefore, this I say;—

Her sins—her many sins—are wiped away,  
Even as from these my feet her tears were wiped;  
FOR SHE LOVED MUCH! But where forgivingness  
Is little, love is little.' Oh, with that,  
Made He from Simon, and upon me bent  
Those eyes that mastered Death at Nain; those eyes  
That melted at the children on the Mount;  
Those eyes, like stars, with love for radiant beam.  
And—ah!—beyond all music ever heard—  
Fell dulcet on mine ears: 'Go thou in peace!  
Thy faith hath saved thee! Go in peace! Thy sins  
Are all forgiven!'

"They who sate at meat  
Muttered thereat: 'Who is this Nazarene  
Also forgiveth sins! Who?——'

"But He turned  
Tenderly once again; and spake again,  
'Thy faith hath saved thee! Go in peace!  
Thy sins  
Are all forgiven!'

"And, from that glad hour,  
Followed I Him, and ministered to Him;  
And found myself alive who had been dead,  
And saved by Love, who dwelt so lovelessly."

## BOOK IV

### THE PARABLES

“OFTTIMES, dear Lady! while I listened close”—  
Next morn, the Indian said:—“loath, by rash  
stop,

To mar such noble music—I had will  
To tell thee how the great Tathâgata  
Spake many things in one mind with thy Lord.  
Methought I heard our holy Books unroll,  
Line after line, as thou didst featfully  
Recite those sayings on the Mount. He, too,  
Bade us not hate, but love; and conquer Hate  
With Love; and let light cares of Life go by  
Careless, because it is a show, which cheats;  
And earthly treasures fade; and he is rich  
Who lays up riches, in the Realm beyond,  
Of deeds done well, and gentle service wrought,  
And days without injuriousness. Mark, too,  
Our Buddha would not know of enemies  
More than thy Master. He commanded us,

‘If one upon the left shall wound thy hand,  
And one upon the right shall bathe thy hand  
With sandal-oil, and kiss it, bear to each  
The same mild heart! So shall the smiter love,  
Or—if not—vainly hate thee!’ Charity,  
Mercy, and meekness, taught he:—for Love’s  
sake

Utmost renunciation. Once, it fell  
Buddh to a starving tigress gave his flesh;  
Not fearing loss, for never can Love lose.  
Yet, truly, nowise have we known before  
Wisdom so packed and perfect, as thy Lord’s,  
Giving that Golden Rule that each shall do  
Unto his fellow as he would have done  
Unto himself; for, then, this Earth were Heaven,  
And equity in every breast throned King.  
Also, right joyous goes His doctrine; glad  
’Mid Life’s sad charms, and swift vicissitudes,  
And Death’s unshunned and hard perplexities  
Which make us bear to live. But, Buddha held  
Life was long sorrow, ignorantly prized,  
Grievously reassumed from change to change;  
Whirling sad souls upon The Wheel, unsaved,  
Until they stay it, staying lust of days;  
Ceasing to drink the false salt wave which breeds  
Worse thirst—a wilder *Trishna*:—quit of quests,

And gliding, passionless and purged and sane,  
 Back to that Infinite where Silence lives,  
 OM MANI PADME!—‘from the lotus-leaf  
 The Dewdrop sliding to the shining Sea,  
 When Sunrise comes!’”

But Mary's great eyes gleamed,  
 Crying: “Oh, Sir! in those good opening days  
 We were as glad as maids at marriage-time;  
 As jocund as the bird that hangs his heart—  
 Bursting with song—midway 'twixt Earth and  
 Heaven,  
 And hath, to ravish it, the sky all his  
 Up to the utmost blue, and, green below,  
 The Earth his, down to that one dearest nook,  
 The little happy hollow in the grass  
 Where his mate listens on her warm grey eggs  
 In woven nest. So owned we two wide worlds,  
 Following behind Him, over Galilee.  
 Nay, and those never knew my Master's mind,  
 Nor touched the golden hem of what He taught,  
 Nor tasted honied-lesson of His lips,  
 Who drew not from the treasure of those lips  
 Joyance to make him glad to live or die!  
 Wistful and woeful may well go, I know,  
 The days of those who, driven by the winds

Of strife, and avarice, and lust of eye,  
Chase, what shall never be attained on Earth,  
Contentment with the joys which are of Earth.  
Who knows, but Miriam of Magdala,  
How the red bubbles, bursting on the wine,  
Foretell, at the cup's bottom, bitterness ?  
Truly, such souls are like our 'gal-gal'<sup>1</sup> here—  
If thou hast seen it,—the wild artichoke,  
Which putteth forth brave branches in the spring,  
Dying at autumn into dusty globes  
That break, and fall, and roll, all helplessly,  
Ten score together in a leaping crowd,  
O'er hill and vale, bounding like things possessed ;  
Till the thorns take them, or the wrathful sea.  
The Desert-rider reins his frightened beast,  
As 'the accurs'd' whirls, and cries in scorn :  
'Oh ! gal-gal ! whither goest thou to lodge ?'  
And the dry, miserable, ball replies :  
'Where the wind lodgeth for the night, I lie !'

"But we, who learned of Him the happy way,  
Whom never once again Earth's winds can drive,  
What is it if we die ? whose eyes have seen  
There is no Death ! What is it if we live  
A little woe-begone, when He hath passed

<sup>1</sup> Called by the Arabs of Palestine *el-akkab*.

Patiently all our path, changing its stones  
To rubies, and to rose blooms all its thorns,  
With bright blood of His vainly-wounded feet?  
What lover of Him shall be sad again  
Seeing the Father through Him, touching hands  
Of that large love which reaches out from Heaven,  
In His pierced palms? He told us not one bird  
Folds failing wings, and shuts bright eyes to die,  
But That which gave their stations to the stars,  
And marked the Seas their limits, and the Sun  
His shining road, signed soft decree for this,  
And did in pity plan kind consequence.  
'Yet you'—lightly He spake—'are of more worth  
Than many sparrows!' Oh, good Friend! that soul  
Hath done with sadness which knows Christ aright;  
Not as Fear reads, but as quick Love reveals.  
Also I think the worst shall scarcely miss  
At end of evil, when Despair will lead  
Souls to His feet, which would not come for Love.  
Hardly, I hope, shall bloody Herod fail,  
Nor Judas, who betrayed Him with the kiss,  
Nor Pilate, who, for Cæsar, saw Him slain;  
Nor any, at the last; since Grace and Power  
Unmeasured, which forbid men's hearts to hate,  
Themselves can never hate, nor finally,  
See their sweet purpose foiled.

“But, in those days

We were the Children of the Bride-chamber,  
That could not fast, nor weep! Joy walked with us:  
Mark with thine eyes what Land this is in spring!  
The meadows cloth of gold, damasked and decked  
With silk-leaved country-blossoms, and the hills  
Girt with green forests, and with budding vines;  
Their feet set deep in barley-fields and groves  
Of fig and olive; where another world  
Of sunshine-loving people live—the Doves,  
The painted finches, and the crested larks,  
Brook-tortoises, and storks, with busy swarms  
Of banded bees, crickets, and creeping things,  
Nowise forgotten, taking share of Earth.  
He led us—Lord of lovely pastorals—  
Through these fair paths, grown to seem Paradise,  
Heaven being so near. Women and children  
drew—  
Bright with the light of Love's new kingdom  
come—  
Into His train; and gave Him laughing guards  
Of little ones, who clustered round His knees—  
Wiser and bolder than we others were—  
Of dark-eyed wistful Syrian wives and maids  
Glad to be poor, because He loved the poor  
And made them wealthy with His word. The Lake,



The lonely peaks, the valleys, lily-lit,  
 Were synagogues. The simplest sights we met—  
 The Sower flinging seed on loam and rock ;  
 The darnel in the wheat ; the mustard-tree  
 That hath its seed so little, and its boughs  
 Widespreading ; and the wandering sheep ; and  
       nets

Shot in the wimpled waters,—drawing forth  
 Great fish and small :—these, and a hundred such,  
 Seen by us daily, never seen aright,  
 Were pictures for Him from the page of life,  
 Teaching by parable.

“ For, nowise else,  
 Taught He the people ; since a light is set  
 Safest in lanterns ; and the things of Earth  
 Are copies of the things in Heaven, more close,  
 More clear, more near, more intricately linked,  
 More subtly, than men guess. Mysterious,—  
 Finger on lip,—whispering to wistful ears,—  
 Nature doth shadow Spirit. Subjects, kings,  
 Diversities, degrees, prophets, and poets :  
 Lovers, together drawn invisibly  
 Like orbs that cleave across the Void ; the babe  
 Who, coming helpless, finds its mother's breast,  
 Safe nursery and sweet food ; the seed which dies

That it may live, laughing with lightsome blade  
Death's dread away; the Darkness which would  
daunt

Save that it shows—what Day concealed—the  
stars;

The sleep which gives us back the body's strength,  
But leaves the dreaming soul sleepless and 'ware;  
Comforting nightly with grave's counterfeit;  
Death without dying—living, but not Life!

The steadfast onward-moving march of change . .

In use and beauty; yea! and what obstructs  
Of harm and evil,—for our World must grow  
By Love's slow conquest of the stubborn will,  
Free to will wrongly :—these be parables

For ever murmuring wider wonders, hints  
Of what hides inner, deeper. What is Like  
Is Likely; and the Life to come will be

Of such a fashion as this Life to-day

Writes in still symbols. Did we deem our fields  
Tilled for no crop save what the sickle reaps?

He made them show how Heaven's wise husbandry  
Sets good seed growing; parts the tares and wheat;  
Winnows the chaff away. Did some man find

Hid shekels in a field,—old buried gold  
Forgot of mouldering owner in the tomb—

And buy the field, selling, for joy thereof

All that he had? He made us therefrom see  
 How sweet it is to want all sweetnesses,  
 Winning the Sweetest; <sup>1</sup> and how cheap to own  
 What's priceless at a price; how light to part  
 With all we clove to once, gaining thereby  
 The treasure of the Kingdom. Did there come  
 Pearl-merchants out of Persia, trafficking  
 All their white findings for one moonlight gem,  
 Fished fortunate in Ormuz, or by reef  
 Deadly and ragged, of the Sea of Suph;  
 Meet to adorn the neck of Cæsar's wife?  
 He made them teach us how to fling aside  
 Small pearls for great. That corn, sown secretly,  
 Unseen at eve, but, when we passed at morn,  
 Greening the headlands, 'twas His text to tell  
 How still and sure the good deed grows i' the dark;  
 And shall not fail of fruit in his full time.  
 The shepherd whom we met in Gadara  
 Joyously striding as he brought to fold  
 That one lost lamb out of the hundred sheep  
 On his own shoulders, leaving lone, meanwhile,  
 The ninety and nine, safe in fat pasturage,  
 Passed piping on, not knowing he was grown

<sup>1</sup> Cf. St. August. Confess., "*Quam suave mihi subito factum est carere suavitatem, et quas amittere metus fuerat jam dimittere gaudium erat; Oh Vera Tu, et Summa Suavitas!*"

Type for us of the Eternal Love which seeks  
Strays of the flock ; and will not have them lost  
For all its saints, and will not spare its toil,  
'Mid thorns and thickets, till it find, and save ;  
Then makes more joy in Heaven for one lost sheep  
Brought home, than all the folded ewes and rams  
Knee-deep in grass of Paradise. And, once—  
New from Perœa, o'er the star-lit sea  
Sailing with Simon to His city's gates—  
We spied a marriage-party :—torch, and lamp,  
And cresset, flaring with great cedar-knots,—  
Dancing like fire-flies through Capernaum  
To jocund music of much pipe and drum.  
But—for the Bridegroom tarried—certain maids  
Had slumbered ; let their lamps die ; and their  
wail—  
' *Alalalai!* no light ! and, lo, he comes ! '—  
Was loud, because the wedding-doors stood closed.  
Small thought those slothful damsels had, their  
rout,  
Hither and thither hurrying, gowns ungirt,  
Lamps swinging lightless, and th' uncared-for cry,  
' Oil ! Sisters ! Lend us oil ! ' should thesis give  
For fable of the Wise and Foolish ones ;  
The souls that wait and watch ; the souls that  
drowse,

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Letting Life's wick burn down; till midnight  
comes,  
And here's the Bridegroom, with his feastful  
friends,  
But look! no light! and entrance quite forbid!  
'Watch, therefore,' spake He, 'for ye know nor day,  
Nor hour!'

"Yet most He loved to teach of Love.  
Wherefore, when tale was of a certain man  
Dwelling—(we knew him)—by Tiberias,  
That had two sons: and one, the Prodigal  
Who asked his portion, gathered it, and went  
To some far country, where he wasted all  
In riotous living; till the ill-times fell,  
And he had nought, and herded swine, and filled  
His belly with the husks. Sitting at meat  
In Simon's house, our Master took this tale,  
And featly decked it forth with Wisdom's wealth,  
Relating how that son 'came to himself'  
And cried: 'I will arise, and go unto  
My Father, and will say that I have sinned,  
Sinned against Heaven, and, Father! before thee,  
And am not worthy to be called thy son,  
Only thy hireling servant! Make me that!'  
Then he arose, and came. And oh! what heart

Throbb'd not amongst us, while the Master told  
Tenderly,—meaning all the World to hear,—  
How—yet a long way off—his Father saw,  
Saw him, and had compassion? Nay, he ran,  
And fell upon his neck, and kissed the boy  
Mouth to mouth; Father's lips on Son's lips  
pressed,

Staying his words of sorrowful self-blame  
With dear impatience;—leading us to learn  
That God's love runneth faster than our feet  
To meet us stealing back to Him and peace,  
And kisses dumb our shame, nay, and puts on  
The best robe, bidding angels bring it forth,  
While Heaven makes festival; for Angels' meat  
Is happiness of Man.

“In such wise, He—  
Plucking His themes, as Syrian girls pull flowers,  
To spell dear names and speak the gentlest words,  
From common wayside things in Galilee—  
Taught us by Parable.”

The Indian cried,  
“Thou Wise One! who didst sojourn in the Wild;  
And feed the swine from fairest hands; and ache  
With hunger for thine own fine food of Truth,

With waste of Love and Life; and didst arise,  
 And find forgiving arms, and take that kiss  
 Silencing shame! Now doth thy bright soul wear  
 A better beauty than dead Pappus saw,  
 Or love-sick Prætors! Whence are words to thank  
 These words which teach me where thy Jesus  
     filled

The leaf of wisdom in, and wrote for men  
 The name Lord Buddha would not say nor spell?  
 Sweet stories, nathless, might thy servant cite  
 From Buddha's lips, teaching, as these do teach,—  
 By speech of Ganges, not of Galilee,—  
 How good seed grows to good, ill seed to ill,  
 Secretly; and the Treasure of the Law  
 How well it is to buy it at World's cost  
 If all this World were chrysolite, and ours;  
 And how Death is not, being new life masked,  
 Lest we long overmuch to die, and lose  
 Purpose of Earth:—but Change, for ever Change!  
 From seed, by darkness, to the blade again;  
 From Life, by rest and recompense, to Life,  
 From forms, by Karma, to some other form;  
 Which wheel shall whirl, till the awakened soul  
 Like a caged callow eagle, passion-caught,  
 Knows itself; and, indignant, spreads its wings  
 For that unbounded Quiet where is Home.

Thus did Buddh teach; and high *Ahinsa's* rule  
To do no wrong, but bear wrongs patiently.  
Yet this to conquer Ignorance; to break  
From sense; to find that farther, truer World  
Which shines—thou sayest it—beyond the seen.  
Yea! this to serve the Self, and save the Soul,  
Reaching Nirvâna, where, what seemed so dear,  
Love, lieth dumb as Hate; Life dead as Death;  
And the vast voice of endless Eestasy  
Is silence, and its Day eternal dream.  
Who reigneth at that centre of the cirque  
Him named he not, nor would he lift to Him  
Prayers which were vain, if th' All-Knowing loves,  
If th' All-Loving knows. Denying not,  
Affirming not; but finding no word fit  
Saving the Wordless, the Immeasurable:  
But thou, reporting from thy Master's mouth,  
On that Void stretching from thought's farthest  
flight  
As far into the purple deeps of Night  
As the last star—and farther—dost inscribe  
This mighty name of 'Love,' and biddest believe  
Not law, not fate, not fore-ordain'd course  
Hath moulded what we are, and built the Worlds;  
But living, regnant Love; dimly discerned  
In glories of this house of Earth we own,



Paved with green meads and seas, and roofed with  
Heaven;

Dimly discerned in lovely shows that live  
To whisper lovelier wonders; youth and strength  
The light of lustrous limbs, and laughing eyes  
Man's might and woman's beauty; cloths  
flowers,

Jewels and birds, and all fair things for  
Nor will thy matchless Master have them  
Marred any way by evil; any whit  
Hindered by hating. Hate and Evil  
So must I gather—but as darkness hinders  
When Dawn, which broadens, is not  
It shall not fail to gleam, dispelling  
And, for the lingering of that Sun  
Which is to brighten all, 'tis Night  
And Time and Doubt portions of

Nor would thy Master have one  
Forgotten of this Love Divine.  
His Father's universes clustering  
Round the poor bird which dies  
With winds that fan it, and with  
Those viewless forces, holding  
Subservient to the meanest thing  
And death, and after dying.  
Much more to Man, Earth's Lord

Paved with green meads and seas, and roofed with  
Heaven ;

Dimly discerned in lovely shows that live  
To whisper lovelier wonders ; youth and strength,  
The light of lustrous limbs, and laughing eyes ;  
Man's might and woman's beauty ; clouds and  
flowers,

Jewels and birds, and all fair things for use.  
Nor will thy matchless Master have this Love  
Marred any way by evil ; any whit

Hindered by hating. Hate and Evil hang,—  
So must I gather—but as darkness hangs,  
When Dawn, which broadens, is not rosy yet.  
It shall not fail to gleam, dispelling glooms.

And, for the lingering of that Sun of Love  
Which is to brighten all, 'tis Night ! we dream !  
And Time and Doubt portions of that false dream.  
Nor would thy Master have one little life

Forgotten of this Love Divine. He sees  
His Father's universes clustering close  
Round the poor bird which dies—to minister  
With winds that fan it, and with dews that bathe ;  
Those viewless forces, holding worlds at work,  
Subservient to the meanest thing, in life,  
And death, and after dying. Therefore, more,  
Much more to Man, Earth's Lord, and King of things,

Also, who enters, if I gather well—  
Into this Kingdom, in thy Master's train,  
Hath, for its secret, not to love himself;  
Nor seek to save himself; nor—lonely—wend  
Over dead duties and affections slain,  
Towards such Nirvâna; but to cherish still  
His neighbour as himself; and save his soul  
By losing heed of it, in heedful care  
That all his doings profit men, and help  
The sorrowful to hope, the weak to stand:  
With heart, soul, mind, and strength loving this God,  
Whom yet I reach not, tho' the foot of thought  
Treads step for step with Christ in Galilee.  
How fits with such a God the loveless strife  
Of all things living? In the jungle, look!  
What slaughter! and without it not a meal  
For the young vultures, or the tiger-cubs.  
Nay, over all thy Realm of Love this rules;—  
Each slays a slayer, and in turn is slain.  
How fits, with Love, this, and the wrongs of men  
Too desperate for any right to atone;  
The woes too hard ever to recompense;  
The dried, but dreadful, unforgotten, tears;  
The agonies intolerable, yet seen,  
Yet suffered (thou didst say so) by that Power  
Who tends the little bird, but gives it o'er

Helpless and piping to the falcon's beak ?  
 If these things need not be, doth He not play  
 With the poor Earth ? Shall it not fling Him  
     back

His after bliss, indignant ? If aught lets  
 And He that made them cannot help His Worlds—  
 Or, only by slow schemes, and painful paths,—  
 Shall we not scorn to call Him powerful ;  
 Or ask to see Him nearer, and know more ? ”

“ Wise Friend ! ” she sighed, “ that which thou  
     sayest to-day  
 Was—over-eager—said. One of our Twelve,—  
 One golden morning when the Earth seemed His—  
 By reason of those glorious works,—and Heaven  
 A Garden parted by the Blue, whose key  
 Hung at His girdle—pressed Him close, and  
     spake :

‘ Show us the Father, Lord ! ’ But He replied,  
 With grave eyes looking greatly past our light,  
 ‘ No man, at any time, hath seen Him ! None !  
 Nor shall ye see Him nearer than by Me  
 Who am His Son ! ’ And, on another day,  
 Spake He : ‘ So long hast thou been with Me here,  
 And not yet known Me, Philip ? Who hath seen  
 Him that was sent, hath seen the Sender.’ Sir !

• We did suppose,—what thy large learning holds,—  
• The Unnamed thereby shown the Infinite,  
Incomprehensible, Unspeakable,  
For ever and for ever unapproached,  
And yet, for ever and for ever near  
In loving immanence; revealed on earth  
Doubtfully, as the minds of parents are  
To ungrown children; most of all revealed  
In days and deeds, in holy life and death,  
And new life after death, of Christ our Lord.  
But manifest—so did we read Him—here,  
In whatso mirrors Love, the nursing Dove  
Fasting to feed her couplets; the lone ewe  
Battling against the eagle for her lamb;  
The eagle's self, fierce to find meat to bear  
Back to her nestlings; and the peasant-sires  
Toiling that little ones fare well at home;  
And mothers with the sucklings at their breasts,  
And children tending joyously the old;  
And he who helps the poor, and he that shares  
Last measure of dates in the mid wilderness  
With one that starves:—each tender deed and true,  
Each word, thought, sacrifice, which helps the  
world,  
By loving-kindness, use, and charity;  
Nay, 'even one cup of water,' thus He said,

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‘Given in My name,’ bring glimpse of God, and  
lead

Nearer and nearer to the Heart of Love.  
Which shall be justified, when all is known,  
And the Eternal Wisdom whispers,—glad,—  
Its secret to the Soul, laughing to learn  
Death was so friendly, and the toils of life  
So fruitful for all living things; and pain  
Seed of long pleasure; and our worst of woes  
So like the foolish anguish of the Babe  
Whereat the Mother, loving most, smiles most.

“Moreover, not by narrow Reason’s ray  
Shall this be ever compassed, but by light  
Larger and brighter, shining from the heart.  
And, in the house once, at Capernaum,—  
His Twelve, disputing who was first, and chief—  
He took a little child, knit holy arms  
Round the brown, flower-soft boy; and smiled and  
said:

‘Here is the first and chiefest! If a man  
Will be the greatest, see he makes himself  
Lowest and least; a servant unto all;  
Meek as My small disciple here, who asks  
No place, nor praise; but takes unquestioning  
Love, as the river-lilies take the sun,

And pays it back with rosy folded palms  
 Clasped round My neck, and simple head reclined  
 On his Friend's breast.'

“ And, at another time,  
 When the pleased Mothers of the Lake would  
 bring

Their infants to His knee; to touch that hand  
 Which touched the hands of Angels, and to take  
 Blessing from lips which spoke for Heaven;—  
 those Twelve

Rebuked them, knowing not. But Jesus said :  
 ‘ Suffer the little ones to come to Me !  
 Forbid them not ! Heaven's Kingdom is of such.’  
 And then went on : ‘ Whoso shall not receive  
 The Kingdom as a little child, that Man  
 In no wise entereth in !’ Friend ! should we err  
~~Denying the merit the simplest souls we meet ?~~  
 Is there not wisdom in the witless Babe ?  
 New-coming to this life, so wonderful,  
 Finding, without his pains, without his will,  
 The tender Mother waiting ; the sweet stream  
 Of breast-milk flowing ; and his soft place made ;  
 With sunlight for his days ; and stars and moon  
 To gem the curtains of his sleep ; and flowers  
 To tempt his feet to walk ; and birds to teach

Carols of country joy when he would sing ;  
 The child doth question nought, but takes this  
     wealth

Lavished upon him in the dawn of life  
 With quiet opening heart, glad to be glad.  
 So doth he grow and learn, yet shall not learn  
 Ever a higher wisdom than to cling  
 Close to the loving bosom kept for him,  
 Content to trust, careless to understand."

The grey sage said, with wrinkled brow bent  
     low,  
 "Great is thy grace, oh, Lady Miriam!  
 Right surely hast thou won from those true lips  
 Learning's last word! 'Tis written in our books  
 Of Parabrahm, to shame all pride of mind,  
 'He is unknown to those who think they know ;  
 And known to whoso know they know Him not.'  
 Yet, as thy fair speech ran, much wondered I  
 That, teaching how this heavenly Love hath heed  
 Of all flesh living ; how we sons of men  
 Lie in its lap, all children, dear alike,  
 Elder and younger ; near and far ; white, black ;  
 The Jew, Greek, Syrian, and Sidonian,  
 Arab, Egyptian :—nay, and Indian ;  
 Thy Jesus did not quit, some little while,



His slender world shut here; those peasant-hearts  
Poorly perceiving Him; those narrow brows  
Knitted against Him in false Nazareth;  
And that proud, bitter, murderess on the hill,  
Slayer of Prophets, red Jerusalem,—  
Which, as we heard, did spill His blameless blood.  
Why wended not His holy feet to them?  
To us? to any? who had listened well;  
And, glad with light of such bright missioning,  
Crowned Him a King, indeed; and given Him  
Earth  
To fill and soison with His Father's will?"

She answered: "Once, from green Gennesaret  
Passed He, with certain, to the neighbouring coasts  
Of Tyre; and would not have that any knew,  
But could not veil His greatness. Thou hast seen  
Perchance,—or from far-travelled merchant heard—  
How stately sits, how strong, how beautiful  
That city on her Island of the Sea,  
Tyre of the temples, girt with mighty walls,  
Which glass themselves like rocks, majestical,  
In the green wave laving their feet;—filled full  
With ships that come and go,—white birds of the  
sea  
Flown from the farthest verges of the earth,

Spreading or folding wing ;—and noise of oars  
 And ropes, and singing of the merchantmen.  
 There stood He, on the stair of Melicerth—  
 God of the City—while there came and went  
 Folk, as I think, from all the East and West ;  
 Another world of men and women ; loud  
 With traffick, and strange tumults, and new  
     tongues ;  
 And gay with many-coloured garbs. We saw  
 The thronged streets paved with coral ; booths  
     and shops  
 Bursting with store ; long strings of camels ; slaves  
 Bearing red jars of byssus, sealed for Rome ;  
 Hewn cedar logs for Greece ; honey, and oil,  
 Barley and balm and calamus ; great bales  
 Of gum and cassia ; with blue-broidered work.  
 And Tyrian girls danced by, before His eyes,  
 Clad in the purple peplums ; beating skins  
 Of drum and cymbal ; wreathed with myrtle  
     flowers,  
 Singing their wild way down to Ashtoreth,  
 The hundred-breasted Goddess of the Moon,  
 Worshipped with blood. Mild stood the Master  
     there  
 Watching the busy bright-hued heathen life,  
 With eyes like those sea-waters, showing half,

Half hiding the deep wonders underneath.  
Whom, as He gazed, with, who shall tell what  
thoughts?

A woman, in the Greek dress, did accost  
Plucking His robe, and crying: 'David's Son!  
I know Thee masterful and merciful,  
Have pity on my child! A devil rends  
Her tender flesh; but Thou, if Thou would'st come,  
Could'st heal, and bring Thy servants peace and  
weal.'

Then He, grieved for the gilded wickedness  
Of that fair city, fain for Galilee;  
Answered: 'First must the children's mouths be  
filled!

It is not well to take the children's bread,  
And cast it to the dogs!' At that, her eyes  
Flashed with quick wit of anguish, and she cried:  
'Truth, Lord! but crumbs fall, and the dogs may  
eat

The children's leavings! Then beamed forth anew  
That high look on His face, which comforted:  
'For this thy saying go in peace!' He spake;  
'Thy little Maid is healed!'"

And she was healed!

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BREAK off, a little (he, who sings, entreats)  
 To mark the Master treading Tyre's proud streets ;  
 For then, of all the days of all our years,  
 Since tale was kept of human hopes and fears,  
 Since first, through mists of eld, we mark Man  
         climb

From flint and bronze to arts and aims sublime,  
 Subduing Earth, and stripping from the Sea,  
 By lordlier might, its power and mystery ;  
 And gaining, race by race, with painful strife,  
 Slow steps to Law, and sweeter modes of life :—  
 Then, of all days, Times past and Times to be  
 Met—touched—and parted ; taking silently  
 Such eye-glance as the Grecian boys might snatch,  
 One from another, in that antique match  
 When the enkindled torch went sparkling round,  
 And each fleet runner o'er the flying ground  
 Spent his last breath and strained his sinking limb  
 To bring it, safe and swiftly, on to him  
 Who—new, and girt and eager—waited near  
 That lighted brand one more quick stage to  
         bear.

Then did this New Age from the Old Age take  
 Life's flambeau up ; and with strong fingers shake  
 The sinking fire, and strike away the ash  
 Of Pagan blackness ; making fresh rays flash

Whiter and brighter than what erst had beamed  
When Attic grace and Latin lordship seemed  
To hold our Earth for ever. Ponder well  
What this white Tyre was, when the Writings tell  
Jesus stood silent in her crowded ways ;  
Master and Victor, more than if the blaze  
Of steel-clad legionaries at His heels  
Had burst her gates ; and rattling chariot-wheels  
Had borne Him, splashed with scarlet conquest, high  
Over her purple Punic Empery.  
See, in the Prophet's scroll, how proud she sate,  
Queen of the heathen, at her strong Sea-Gate :  
" Oh thou ! "—he saith—" at entrance of the Sea  
Merchant for many peoples ! haughtily  
Wearing thy perfect beauty ; with ships wrought  
Of fir from Hermon, and of cedars brought  
From Lebanon ; and, for thine oars uncounted  
Oak-trees of Bashan ; and thy benches mounted  
With ivories of Chittim ; and thy sails  
Sendal of Egypt, bellying to the gales  
With broidered fringe, and blue and purple, pressed  
From byssus of Æolia ! Skilfullest  
On all the waves thy timoneers in thee,  
Thy grey-haired pilots, sailing every sea !  
Zidon and Arvad made thee mariners ;  
Gebal thy caulkers ; Lud and Phut and Perse

In such midst our Lord  
 Patiently pacing, surely come to be  
 Gentle Destroyer of this Heathenry ;  
 Teacher of truth, which, spreading slow, shall shake  
 The many-breasted Goddess down ; and make  
 The captives free, and tear the accurs'd knife  
 From priestly grip ; and change to Queen and Wife  
 The trafficked Temple-harlot ; aye ! and bring  
 The Roman to his last of governing ;  
 The Greek—proud of his glorious Gods—to hear  
 Over Ægean hills that voice of fear  
 Wailing "Great Pan is dead !" And from the  
     tongue  
 Of Cæsar's self,—hereafter—shrewdly wrung  
 By scath and loss,—compel that yielding cry  
*Viciisti, Galilæe !*

Now, go by  
 Those throngs of Tyre,—the old ill deeds and  
     days—  
 Heedless and unaware ! seeing Him gaze  
 Wistfully from their Temple-steps. No thought  
 How the mild eyes and silent steps have brought  
 End and Beginning !

Yet hath come the End !  
 Hath dawned Beginning !

Doth no ear attend?—

The sea-waves, softer in the harbour swinging,  
Take part with the sea-breezes, lightly singing:

PEACE BEGINNING TO BE,  
DEEP AS THE SLEEP OF THE SEA,  
WHEN THE STARS THEIR FACES FIND  
IN ITS BLUE TRANQUILLITY:  
HEARTS OF MEN UPON EARTH,  
THAT RESTED NOT FROM THEIR BIRTH,  
TO REST AS THE WILD WATERS REST  
WITH COLOURS OF HEAVEN ON THEIR BREAST.

LOVE, WHICH IS SUNLIGHT OF PEACE,  
AGE BY AGE TO INCREASE,  
TILL ANGERS AND HATREDS ARE DEAD,  
AND SORROW AND DEATH SHALL CEASE.  
“PEACE ON EARTH AND GOODWILL!”  
SOULS THAT ARE GENTLE AND STILL  
HEAR THE FIRST MUSIC OF THIS  
FAR-OFF, INFINITE BLISS!

## BOOK V

### THE LOVE OF GOD AND MAN

NEXT day, within the House at Magdala,  
Sitting in fair discourse,—the Indian said :  
“I know that thou must pass to bid me see  
Thy Master done to death by evil men,  
Blind to the light, in hard Jerusalem ;  
I think that thou wilt tell how,—ere He died—  
(Who could not die—thou sayest—and did not  
die,  
If thou hast seen Him living, being slain ;)  
He took back, twice and thrice, those keys from  
Death  
Which lock the gates of darkness on mankind,  
Till when His own hour came, Death ministered,  
Meek servitor, leading that holy soul  
Thither where it must go ; and willed to go,  
So He might finish what He was to be :  
In all things Man (thou sayest), yet in all things  
Divinely touching Heaven, fulfilling life,



And conquering ('twas thy word) the Unconquerable.

Now, gracious Lady ! since these things be strange,  
And 'tis a new day which my dim eyes see  
Broader and brighter than could shine, I deemed,  
Till Buddh came back ; humbly I pray of thee  
Who dwelledst near this light, and hast this light  
Large in thy happy eyes, and pure and clear  
In thine assur'd spirit—make more plain  
What was thy Master's teaching—with what Law  
Set He the Old Law by ? Whence take ye all—  
Whose faces met His face,—the calm, the joy  
Of such strong comfort as I mark, and praise,  
And marvel at, and fain would understand ? ”

“ Swift is the heart to seize,” Mary replied—  
“ Slow is the tongue to utter things so high !  
Hadst thou walked once with Him in Galilee,  
Seen His face once ; once, from His lips divine  
Heard those commanding, certain, kind, clear  
words

Which answered ere we dared to ask, and spake  
Straight to the thought, as if our souls went  
stripped,

Or wore for raiment crystal ;—thou hadst known—  
As we did know who loved and followed Him—

But love undying, undivided, pure,  
 Perfect ; in finer bonds, and nigher, bound,  
 Dearer delights and deeper joys ; free souls  
 Linked as the Angels are, whose breath is Love,  
 And, for their sex another wonder.

“ One,  
 Which was a Pharisee, said,—tempting Him ;  
 Or, haply, learning Moses shrunk too small  
 To fill the new vast splendours opened so—  
 ‘ Tell us the chief commandments of the Law ! ’  
 Then, as a jewel-merchant spreads forth gems,  
 And takes from all his treasures of the Deep,  
 The two great gleaming pearls of all the pearls  
 To set them, matchless, in the encircling gold  
 Shining apart ;—from all their Law He plucked  
 These two chief precepts, sternly answering :

‘ THOU SHALT LOVE THE LORD THY GOD WITH  
 ALL THY HEART, AND WITH ALL THY SOUL, AND  
 WITH ALL THY MIND.’

“ ‘ This is the First and Great Command,’ He  
 said,  
 ‘ And like unto it that which followeth it :

‘ THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.’

“‘All the Law hangs, and all the Prophets  
hang,  
On these commandments,’ spake He, ‘on these  
two!’”

“So did our Lord, out of their own mouths,  
judge  
Those hypocrites. He told how this Life makes  
Veil and dim vestibule of larger life,  
Eternal, boundless ; and what statutes twain  
Sway the commingling Realms so manifest :  
Wherein, who loves his brother, seen and known,  
Loves God unseen, unknown ; and who, by faith,  
Finds the far Father in the close sweet Son,  
Is one with both. Yet Faith, oft-times He taught,  
Was nowise bare believing ; since belief  
Comes hard or easy, as minds go : and He—  
Not once ungentle to bewildered minds  
Seeking for truth, and fearful lest they take  
A wrong road in the maze—spake graciously  
Even to one who, craving mercy, cried :  
‘ Lord ! I believe ! help Thou mine unbelief ! ’  
What Faith He asked of whoso entered in  
The slave may have in bondage, if he lifts  
Eyes of sad hope ; th’ unlettered hind may have  
Who, at his toil, hungers for better bread

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Than what toil buys ; the little child may have  
 Content to love and trust ; all souls shall have  
 Which, when the light shines, turn themselves to  
 light

As field-flowers do ; and, like the flowers of the  
 field,

Are glad of the great sun for the sun's sake ;  
 And, being evil, are for good ; being weak  
 Will give what thews they own for Righteousness,  
 Will lay what gifts they may at Love's fair feet,  
 And follow, with quick step or slow,—through  
 faults,

Through failures, through discomfitures, through  
 sins,—

The march of that majestic King whose flag,  
 Distant and dim, they hail, and with true hearts—  
 Though will be willful and though flesh be weak—  
 Burn to obey. These are Heaven's men-at-arms  
 In van or rear ; informed or ignorant  
 Of whither battle rolls, and what shall prove  
 Its issue ; and, for them, whether high spoils  
 Of Victory at last—the Leader's eye  
 Ware of their wounds—or some forgotten grave  
 Where they that gained Him glory sleep unnamed :  
 Always to orders loyal, standing fast  
 In what post be assigned ; in life and death

Right-minded, but not blameless; loving God  
 With lowly heart, and earnest, striving soul  
 Which trusted, seeing darkly; loving man  
 For brotherhood, and God that lives in man;  
 Such have the faith, to such is much forgiven.

“It may be there shall come in after days—  
 When this Good Spell is spread—some later  
     scribes,  
 Some far-off Pharisees, will take His law,—  
 Written with Love’s light fingers on the heart,  
 Not stamped on stone ’mid glare of lightning-fork—  
 Will take, and make it code incorporate;  
 And from its grace write grim phylacteries  
 To deck the head of dressed Authority;  
 And from its golden mysteries forge keys  
 To jingle in the belt of pious pride;  
 And change its heavenly cherishing tenderness  
 To warrant for the sword, the chain, the flame,  
 Lending hard Hate the sacred seals of Love,  
 And crying: ‘Who believes not, perishes!’  
 It may be some that heard Him day by day,  
 Lacking the ears to hear, or losing hold  
 Of larger thought—perplexed interpreters—  
 Shall, in the times to be, do Him much wrong  
 With right intent; saying our sweet Lord taught

Dark tangled schemes of sad salvation ; God  
 Making Earth ill ; which went awry ; was lost  
 For sin ; was forfeit to the wrath of Heaven ;  
 Which—for it must exact a victim !—slew  
 The Son of Heaven Himself, willing and free ;  
 And by His blood, self-shed and innocent,  
 Washes Earth's sins away, propitiates  
 That hungry anger of the offended Law.  
 So I have known some teach—nay, faithful ones—  
 Reciting solemn sentences, and words  
 Of sorrowful foretelling, when He knew  
 How Love, for love of Love, must die, to prove  
 Love never dies ; no more than Heaven extorts  
 Sin's satisfaction from glad pangs of Love.  
 Nay ! if 'twere John himself should teach such God  
 And call Him Christ's, I should remember, too,  
 How,—when John bade Him call down lightning-  
                   bolts

Consuming those Samaritans who drave  
 Him and the Twelve away—He softly spake :  
 ' I came to save men's lives, not to destroy !'  
 But, if it be ; and from His darkest words  
 This passeth, that, albeit ' God is Love,'  
 As He did say, this thing was also said :  
 God, from the Guiltless drew the fine of guilt  
 And, in constraining names of ' Just' and ' Good

Wrought red injustice, and dealt grievously;  
 Bethink thee of our race, a chosen race  
 From ancient days; but swaddled, suckled, nursed  
 In school of 'sacrifice': at Passover  
 Sprinkling our doors with blood; at bearing-time  
 Buying our leave to enter once again  
 The Temple-courts, and show a child to God,  
 With butchery of those two soft turtle-doves;  
 Their pearly necks bleeding, while the mother  
     kneels.

Also, in Tisri, on 'Atonement Day,'  
 Our High-Priest, lifting up the Temple's veil,  
 Walks gory with his dripping knife in hand,  
 And,—slaughtering the bullock and the ram—  
 Comes with two goats; and one Jehovah hath  
 And one Azâzel: winning each by lot  
 Cast in that shambles. And,—Jehovah's goat  
 Rightfully murdered—seven times must he dip  
 His fingers in the blood, and scatter it  
 Over the Mercy-Seat. Azâzel's goat,—  
 Bearing the 'scarlet tongue' between its horns,  
 And laden with those sins beasts wot not of,—  
 One leads into the wilderness, to die  
 Innocent, for the people; die forlorn,  
 Famished, on fire with thirst, knee-deep in slime  
 And salt-crusts of the dreadful Sea of Death.

How should we learn, horribly nurtured so  
 To cast no blood upon the Mercy-Seat  
 In this fresh Temple of the living Love?  
 Oh, Sir! the stream, so clear,—high on the  
 Mount—

Takes colour from the hags and channel-stones  
 Whereby it hastens to the expectant plains ;  
 And many winding ways this Heavenly flood  
 Must find, belike, before old Law no more  
 Stains the new crystal of its purity  
 With memory of bad, bitter, bloody, shrines  
 And savage Righteousness, and jealous Jah !

“It may be this shall hap! How should I  
 know?

Yet do we know, who loved and followed Him,  
 Never such hard words fell from those true lips,  
 Which would not have the young man call Him  
 good,

Replying, ‘None is good! Not one, save God!’  
 Love’s glory—not Love’s gore—redeems the  
 Worlds!

The gateway of His Kingdom He did shut  
 On them who named His name, but let the sick  
 Lie helpless ; and the naked go unclad ;  
 The fatherless uncared-for ; prisoners



Unvisited ; the woe-begones of Earth  
 Unsuccoured ;—vainly dreaming to love God  
 Who did not love their brothers ; those who held  
 Talents, and wrapped them in the napkin ; churls  
 Who—pardoned of great debts—took by the  
 throat

A fellow-servant for some little due,  
 And narrowly exacted all ; unkind,  
 Forgetting the Forgiver. But 'for Faith  
 Which—if it could—would cling ; and—if it  
 could—

Would comprehend . and, comprehending not,  
 Stumbled, yet loved and strove,—to that He flung  
 The golden doors wide open, crying : ' Come,  
 Thrice bless'd of My Father ! What ye did,  
 In that sweet secret doing of true heart,  
 Unto the least of these My brethren, ye  
 Have done it unto Me ! '

“ ‘ Of true heart ’—mark !

For, what were wrought in purpose of reward  
 Though the high goal be Heaven, wins us no  
 Heaven,

Wins wages only of this World and men ;  
 The portion of the hypocrites. To love  
 Our lovers, and to give to them that give ;

And to bestow, and to abstain, for praise,  
 The sinners do it, and the publicans ;  
 So would He teach. But, in our daily alms  
 And, in our prayers ; to keep them maidenly,  
 Veiled ; making private what poor grace they own,  
 Holding them secret 'twixt ourselves and Heaven ;  
 Not letting this hand know what that hand doth ;  
 And nowise ever to ask pay for Love,  
 Since Love is paid in loving. Yet, He taught,  
 Love could not lose by utmost sacrifice,  
 Nay, but that gain would come,—must come!—  
 much gain !

And pleasures past all seeing of the eye,  
 Hearing of ear, imagining of mind  
 Quickened to topmost fancy. This, for sphere  
 Of spirit ; where the things prepared for us—  
 Poorly foreshadowed in Earth's happiest Now—  
 Would daze the heart to know. Still, deem thou  
 not

Our holy Master put the body by  
 As though 'twere clog and curse ! Not mean  
 nor base,

But of Heaven's best upbuilding is this House  
 Fashioned for man ; the city of nine gates,  
 Wonderful, subtle, sacred ;—to be kept  
 Fair and well-garnished ; graced with ornament

Outside and in ; and wardened worthily  
 That, in its ordered precincts, Angels' wings  
 May float and fold ; and body help the soul  
 As soul helps body. Never once with us  
 Scorned He the meats and drinks, sights and de-  
 lights

Which flesh doth ask : ' Your Heavenly Father  
 knows

Ye need these things,' He said ; and ofttimes sate  
 At wedding-festival and banquet-board.

But, while the kind Earth hath a place for all,  
 Joys came unsought—He said—to whoso lives  
 Heedless of joy. ' Love thyself last ! Drink deep  
 The nectared anodyne of selflessness !

Feast full upon the diet Angels eat—  
 Pity and Help and Vast Compassion ! Seek  
 The pathway of the Kingdom ;—finding that  
 Other things shall be added : Griefs shall  
 come,

Pain, hardships, death, it may be,—on the path ;—  
 Yet turn not back ! hand once upon the plough,  
 Drive the brave furrow forward, eyes intent  
 On the share's point ! trust Heaven for recompense  
 Forgetting recompense ; trust God for due  
 Of bodily things, and for soul's due of peace  
 Foregoing-both ! ' Some of you they shall put '—

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Spake He—' to death ; and not one single hair  
Shall perish of your heads ! ' ”

The Buddhist said :

“ I hear thee tell me plain how Jesus taught  
Life beyond this life, timeless, infinite ;  
As little parted from the world we see  
As daytime is from dream-time, when we drowse,  
And think 'tis night, with sunrise on our lids.  
Taught that our sorrows are but children's frets  
Because there bends, o'er seen things and unseen,—  
Swaying that Kingdom, which hath Love for law,—  
A Father's hand, bountiful, pitiful,—  
Known by the Son's hand, which we reach and  
touch ;—  
His true Name being nameless ; conquering  
Slowly—for reasons—all things to Himself.  
Likewise, that whoso will may enter in—  
Now and forever—to full freedmanship  
Of Love's fair Kingdom, having Faith, which is  
Not wisdom, understanding, creed, belief,  
Nor sinlessness—by Yogis vainly sought  
In deedlessness—but earnest will to stand  
On Love's side ; eager heart to see the Good  
And serve the Good, and hail the Light, and help  
The spreading of the Light ; aiming to grow

Could men but hear the Angels' song anew,  
And learn to sing it, making 'Peace on Earth!'"

"Sir! but it lasts!" she said—"with whoso sees  
As we have seen and heard. No dream at all,  
But simple, glad, and easy verity!  
I pray thee note how He would call Himself  
The 'Son of Man.' Is't not the way with Kings  
To bear for style and title—first and most—  
Their kingdom's name, prouder than crown or ring,  
Or high imperial purple? This our King,  
Who, had He willed, might sit in majesty  
Out of all reach, in court invisible  
Of undiscovered Paradise; unmoved,  
'Mid Angels and Archangels ministering,  
'Throned Son of God; with archipelagos  
Of orbs for silver islands of His Realm;—  
Dwelted, seest thou this, with us in Galilee;  
And, lowly, took for Empire 'Men,' a Man?  
Consider what it is that He was Man!  
If one proclaimed—the wisest and the best  
That ever lived in all our lands, and years,—  
'The way to God is by the road of men;  
Find thy far Heaven in near humanity;  
Love thy seen brother as thyself! Thereby  
Thou lovest Him unseen, Who is the All!"

What answer should we make? Should we not say,  
 'Some few our eyes have seen, lovers and friends,  
 Tender and true; once, twice, and thrice we knew  
 Hearts gentle, just, and pure; and there have  
 been—

If annals lie not—excellent good souls  
 Giving themselves for kindred, country, right;  
 Wise teachers, worthy soldiers, foremost minds  
 Whose names are sweet upon the lips of Time  
 For service dearly wrought and selfless deeds;  
 Yet, never was there none might say, at height  
 Of topmost virtue, "See in *Me* that God  
 Elsewise unseen! For *My* sake find in Man  
 Heaven's glory hiding; and for *My* sake love  
 The least of these *My* brethren, since the least  
 Hath God in him—or shall have!" Oh, our best  
 Left us still sighing: 'All this petty world  
 Is full of spoiled and spoilers; strangers, foes,  
 Hating and hated; rending each from each  
 By force or fraud the means to live; low souls  
 Base, void, unlovely! What should make us love  
 This poor forked fellow-worm, plagued with vile  
 needs,

By savage passions scourged, whose brittle life,  
 Commenced in helplessness, runs its vain round  
 Of meats, drinks, sleeping, striving; then sinks back,

Helpless again, to that clay whence he came?  
 Where shall we find Heaven's image in these  
     brows

Ape-like and low? these faces foul with lusts?  
 Those hands with guiltless blood dyed red, those  
     eyes

Aflame with greed and anger :—nay, and worse,  
 Those false, deceiving hearts that cog and cheat,  
 The smooth, reputed, hypocrites who smile  
 And, with the serpent's glitter, drag his sting?  
 What peak, at loftiest, had our breed attained  
 Where we might stand and see the stars come  
     close?

Where glowed one human glory bright enough  
 To feed the fond desire, the hopeless hope  
 That somewhere, at beginning, Man did touch  
 Divinity; and, somewhere, at his end,  
 Might pass—a purged thing—to the Infinite?

“This hath my Lord and Master satisfied!  
 This, from the mouths of doubters and unfaith,  
 Forever hath He taken! Ah! the worst,  
 Th' unworthiest creature of us, crawling Earth,  
 If he but knew what bliss hath happened here,  
 What sudden splendour of inheritance,  
 What unexpected purple, undeserved,

Hath lighted, making him the kith of Kings,  
 Would lift his head from the life-dust he licks,  
 And, in the sunshine of new, happy, hope,  
 Spread jewelled wings of joy—as when we see  
 The dull grey worm, hid in uncomely shell,  
 Burst it, and soar a lightsome butterfly  
 Burning and blossoming, all gold and blue.  
 I—even I—the wilful one, and wild,  
 Because He did forgive, because my feet  
 Are clean with treading in His steps, because  
 I heard His gracious words; and saw Him live  
 And saw Him die, and saw Him after death  
 Alive, triumphant, Lord of Life and Death;  
 Come to His Kingdom, and not gone from us:  
 I—Miriam of Magdala—rejoice  
 With what exceeding joy thine eyes have marked,  
 Standing persuaded that no height, nor depth,  
 Nor present things, nor things to be, nor powers,  
 Nor pangs, shall separate us from His grace.  
 And; for myself, and all the Earth, and thee,  
 Have no grief left, and cannot suffer grief,  
 Being woman, and my Lord and God a Man.  
 For, listen yet again! This Godlike one,  
 This spotless, stainless, sinless, blameless Christ,  
 Whom none did once convince of one small swerve  
 From perfectness; nor ever shall!—so strong



The elements obeyed Him ; so divine .  
 The devils worshipped ; so with virtue charged  
 The touch of Him was health ; so masterful  
 The dead came back upon His call ; so mild  
 The little children clustered at His knee,  
 And nestled trustful locks on that kind breast  
 Which leans to-day on God's—Consider, Sir !  
 A human heart beat there ! a human brain  
 Pondered, and pitied, and was sorrowful  
 Behind that sovereign brow. The blood of us,—  
 Of women and of men—coursed, crimson, warm,  
 In those rich veins ! Nay, and He ate our meats  
 And drank our drinks, and wore the dress we wore ;  
 And his hair fluttered in the breeze which stirred  
 Peter's, and John's, and mine. So, now, hence-  
 forth

This wonder lasts, that what, in all the worlds,  
 'Was 'highest, 'noliest, purest, noblest, best,  
 More taintless than the Morning-Star, more kin  
 To Heaven than light of Heaven, or proudest  
 plumes  
 Of Angel and Archangel—That is Man !  
 That one supreme, consummate, faultless life,  
 It was a human life, begun with us,  
 Continued 'midst us, ended as we end  
 In woe and weakness, thence emerged to be

A Glory sitting equal in the sky  
 With God's own glory, everlastingly  
 That by which we are judged, and that whereby  
 The race of Man claims place and patrimony ;  
 Oh, more than all ! that for whose holy sake,  
 By whose most sovereign grace, for whose sweet  
     deed

The sins which reddened Earth are washed away  
 Whiter than wool, the debts which loaded Earth  
 Are paid by Love's kiss on the lips of Law,  
 Tenderly silenced. Now, the whole Earth hears  
 (Or shall hear—surely shall hear—at the last,  
 Though men delay, and doubt, and faint, and fail)  
 That promise faithful :—‘ Fear not, little flock !  
 It is your Father's will and joy to give  
 To you the Kingdom ! ’

“ Wherefore, if there live  
 Brothers too low to love, too base to serve,  
 Too evil to forgive ; if aught in Man  
 So abject seem and so to brute allied  
 Nice natures scorn the kinship ;—think that Christ  
 Knew also these, and measured these, and made  
 His daily sojourn 'midst them ; and was swift  
 To succour them and cheer ; and bore with them,  
 Never once holding any lowly soul

Less dear to Heaven than high and saintly souls,  
 Never conceding once that one stray sheep—  
 Lean, foul, and fleeceless in the thorns of Sin—  
 Should die, unfolded, for the safe flock's sake.  
 Thus, then, weakly I strive to answer thee:  
 Jesus our Lord hath lived and died and lived;  
 And, now,—in Suns, and Stars, and amplest  
     Heaven,

When Angels name us they must name Him, too,  
 Since He was Man—is Man. And for His sake  
 No more 'tis hard to love what He hath loved,  
 Nor strange to tread, in footmarks of His feet,  
 This path which leads, by love of Man, to where—  
 Through Earthly Service rendered, duties wrought  
 In meekness, purity, and charity—  
 Always our Helper, He awaits. Awaits  
 To tell what best He knew—the secret deep  
 How the Divine hides in the Undivine,  
 How near to good is evil. Waits to say:  
 'Enter ye in, who nursed Me, lying sick,  
 And fed Me, being hungered; gave Me robes  
 When I was naked, wiped My tears away  
 In heavy-hearted days, and pitied Me,  
 And helped Me, cast in prison with the thieves!'  
 And, when we answer: 'Oh, dear Lord! but, how  
 Saw we Thee sick, or hungered, or unclad,

Or sad, or cast in prison?' Christ shall say :  
 'Inasmuch as ye did it to the least  
 Of these My brothers, it was done to Me!  
 Aye! 'twas to Me,—and 'twas to God through  
 Me—

Ye gave that cup of water! I lay sick  
 With him ye succoured; I was languishing  
 In prison with the broken hearts ye cheered;  
 That was My nakedness ye covered up,  
 Clothing My Poor; I was the babe ye fed;  
 I was that widow whom ye visited;  
 Share My joy now, who helped My Father then!  
 Enter ye in!

"Moreover, Sir! I deem  
 We are so made we but discern what's high,  
 What's great, what's noble, what's best worthy love,  
 When it comes visible, incarnate, nigh:  
 Beauty were but a name, except it burned  
 Authentic in red glory of the Rose,  
 Or in loved form and face desirable;  
 And Virtue needs must put white raiment on,  
 And walk in sight, ere men bend knee to her.  
 Souls, ere they soar, ask help,—to spread a wing—  
 From firm ground here; th' ideal real, the dream  
 True in the daylight. But with Christ to love,—

With Him to show us what lay lost in us—  
 Man by His birth, God by His Deathlessness,—  
 For His sake all the race of men grows great,  
 Old laws are spent! what need command us more  
 With crash of Sinai's thunder, not to rob,  
 To murder, covet, bear false witness? Those  
 Were chains for Hatred; Love is done with  
 them!

Love, standing with the children, at His knee,  
 Spells the new lesson that the neighbour wronged,  
 The poor left comfortless, the foeman slain,  
 Were kinsmen used unkindly, lovers lost;  
 Being one household, with one Father, God,  
 One eldest brother, Christ. 'How often, Lord!  
 Shall one offend me, and shall I forgive?'

Asked Peter: 'until seven times?' And He said:  
 'Seventy times seven pardon!'—Not the sin!

He made no peace with that! The pure in heart  
 Alone see God; and very terrible  
 Blazed His bright wrath 'gainst all the wrong-  
 doers,

Oppressors of His poor, self-lovers, scribes  
 Who darken knowledge, sinners loving sin,  
 Impenitent. But, when he turns, turn thou!

And, if he shall not turn, hate him no more  
 As though Christ had not come, a second time

To break those Stones of Moses, and to write  
On every shard of his enlargèd Law  
The new, great, golden statute: WHAT YE WOULD  
THAT MEN SHOULD DO TO YOU, DO YE TO THEM!'

"So taught Lord Buddh," the Indian said  
"but I

Hail larger teaching here. It shall not be,  
Henceforward, that the wise man reins his wrath  
For quietness of mind, self-mastery,  
Or high disdain of who offends,—being held  
Only some shadow in the phantom-nauteh  
Of Maya, some illusionary show  
Of sense-life ;—but, because Love's tolerance  
Fulfil the law, and self would wrong itself  
Hurting the wronger, who is kin to self,  
*So die all mortal strifes, wars without trace,*  
Quarrels unreconciled ; the cruel feuds  
Of house with house, and tribe with tribe, and  
race  
With neighbouring race, nursed darkly in dull  
veins  
And handed down, a bloody heritage,  
From age to age. Such ill shall cease, I deem,  
Where this ray passeth of the nobler light.  
Slowly shall dawn, I think, a broader time

When, punished worst by lofty clemency,  
 The manslayer shall learn he cannot slay  
 The slain one's right to pardon, nor Man's right  
 To pity and to comfort, while we kill.  
 The oppressor shall not so oppress himself  
 To shut his soul from share of better things  
 When justice reigns. Revenge shall sheathe his  
     knife,  
 Leaving his private grief to public means,  
 Which, ceasing not to exact, shall know no hate.  
 Surely, herewith, a new World might begin  
 From this thy faultless Lord, showing all folk  
 His brothers ; dear, for such high brotherhood,  
 And for what lurks like Him, hid in their clay.  
 Love, than Hate mightier, taking happy fire  
 From thy fair Christ, might kindle as times roll  
 In crores on crores of hearts,—the beam divine  
 Of that vast patience which is type of Heaven's,  
 Sending its sunshine upon good and ill.  
 Yet one point lacks ! There shall not fall, at first,  
 Great earthly comfort here ! Sheep among wolves,  
 Naked 'mid sharpened blades, His messengers  
 Must pass ; and suffer bitterness ; and be  
 Despised, reviled, brought to the cross and stake ;  
 Losing this sweet seen Earth for Heav'n unseen.  
 It needed that He showed them,—showed to us—

More than a man may : proved it visible  
 This hidden World,—where wages shall be paid ;—  
 No sleep, no dream, no mystic cheat to tempt  
 Souls deathwards, down the narrow Road of Right ;  
 But verity—close, palpable, and clear—  
 If we had eyes to see,—plain certitude  
 As solid as the summer's purple grapes,  
 As rich roast meats ; as miser's gold ; as lips  
 Dewed with the honey of youth, rose-ripe and  
     new,

For whose sake lovers let the world go by ;  
 As likely as to-morrow,—not yet come,  
 But surely coming ;—nay, more sure than that,  
 Since, if such be at all, it is to-day  
 And all days,—this abiding, fuller Life  
 Beyond, and round, and in, and under things,  
 Shut from us now by curtain of the flesh  
 Whose edge Death lifts. Saidst thou He took  
     Death's place  
 And pushed the black folds back ; and made us  
     know ? ”

She answered not, but, with obeisance, rose ;  
 Passed swiftly through that latticed door which led  
 From the paved Court into the Women's rooms ;  
 And presently returned, holding the hand



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Of a pale Maid, who wore the Hebrew dress  
*Tsaiph* and *Cethôneth*—gown and gathered shirt—  
 Of fine Egyptian linen ; all in white  
 Girt with an *abnêt* wove in gold and white  
 Its tassels threaded pearls ; and on her head  
 The *tsaniph*, tied with pearls. But most you marked  
 The exceeding paleness of that grave fair face  
 Which was as if white marble breathed, and had  
 Black tresses banded on it, and large orbs  
 Of jetty gems inlaid for eyes ; and lips  
 Carved of faint-coloured coral ; and ever pressed  
 As though they held some secret word to say  
 And must not part, lest breath of it break forth :  
 Yet with her pallor, something strange of joy  
 In the bright glance revealed, and gentle mouth  
 Where—flitting under subtle-shadowed curves—  
 A light smile always played, so tender-sad  
 It seemed to mock at sadness. . Calm and soft  
 Issued the Aramaic of her speech  
 In salutation, while she bent, and said :  
 “ Peace be with thee ! ” And the grey Magus  
     stood  
 Folding his palms across his breast ; and gazed  
 With fear and wonder on her countenance  
 So secret-full, albeit so fresh and young ;  
 Murmuring : “ On thee be peace ! ”

“It dwells with her

Now, and for evermore”—quoth Miriam—

“Passing all understanding! She hath seen  
What none else sees; and journeyed to a Land  
Whence none returns, and heard with living ears  
What the Dead say; for this is Shélomith,  
Whom Jesus raised from death in Galilee,  
Daughter of Jair. She lodgeth with us here,  
His handmaid, and the friend of all His friends,  
Living His Virgin, till He call her hence.”

Thereat fell silence, while the Indian sage  
Gazed more intent; and Shélomith's great eyes  
Roamed, searching in the sky for sights unseen.

Mary went on: “Once, in Capernaum,  
He sate at meat with Matthew; and there came  
The Rabbi Jair—*Rosh-Hakkenéseth*—Chief  
Of synagogue; who fell before His feet,  
Beseeching from His love and mightiness  
Help for a daughter, twelve years old. She lay  
Dying—by this time, peradventure, dead;—  
His only daughter, dearer than heart's blood.  
And Jesus rose and went; we following.  
But, while our throng threaded the long bazaars,—  
Woe-begone Jair leading the way; the folk

In booths and shops upstarting from their trades  
 And trafficking, to see their Rabbi's hand  
 Clapsed in the Master's, and that hurrying crowd  
 Gather, from khân and well and synagogue ;—  
 Look ! there runs up, wild with his grief and speed,  
 One from the Ruler's house. Tears course adown ;  
 He rends his skirt ! he cries : ' The Maid is dead !  
 Trouble no more the Master ! ' Rabbi Jair  
 Beats on his breast, and moans. But Jesus said,  
 ' Fear not ! only believe ! She shall be whole ! '  
 And Jair,—drear, gazing on the gracious lips  
 Which spake such comfort inconceivable—  
 Came to his gate. By this the wailing women  
 Screamed round the door, with flutes and drums,  
     and flung  
 Dust on their heads, lamenting '*Wel-wel-êh !*  
 Ah, his resource ! his glory ! Oh, Gazelle !  
 That shalt not drink our water-brooks again,  
 Nor leave the lilies fairer for thy feet !  
 Oh, tender, broken, palm-tree ! '*Wel-wel-êh !*'  
 Thou knowest, Sir ! how sorrowful is death.  
 But He, staying their clamour, gently said :  
 ' Weep not ! she is not dead ; she doth but sleep.  
 I will awake her ! ' This they laugh to scorn,  
 Well wotting she is dead. Then entered He  
 With Peter, John, and James ; and, beside these,

The Rabbi with his wife. Our Shélomith  
 Lay on her pallet, white and still as snow,  
 The grave-cloth bound about her hair ; the myrrh  
 Scattered upon her breasts ; her little palms  
 Pressed meek together ; pale lips done with breath ;  
 Worn eyelids, weary with the fever, dropped  
 Shutting the eyes from life ; black lashes laid  
 Close to cheek's alabaster—surely dead !  
 Not hearing any more the Father's cry :  
 ' My Shélomith ! would I had died for thee ! '  
 Not feeling any more the Mother's tears  
 Passionate on her brow. But Jesus touched  
 The chill and stiffening hands ; looked steadfastly  
 In the still face ; then giving soft command,  
 Stronger than Death's, ' Damsel, arise ! ' He  
     cries,  
 ' *Talitha, cumi !* ' And her spirit came,  
 And she arose and walked ; and ate of meat ;  
 While those around laid hands upon their mouths,  
 Astonished with a great astonishment."

Anew fell silence, while the Magus drew  
 Nearer by paces three, to see this Maid  
 Living, that had been dead, who knew the things  
 Which no flesh knows, and bore them wistfully  
 In calm bright eyes, and placid smiling lips.

Then spake he : " Is it lawful if I ask  
 What memory holdest thou of that black time ? "

Shéломith, after pause, replied : " He bade  
 We should not greatly speak of what was wrought ;  
 And, if I speak, something is wont to fall  
 Like a thick curtain, shutting off my mind,  
 With all it knows, from you that know it not.  
 I pray you give me grace if I speak nought ! "

And Mary said : " Beseech you pardon her !  
 She must not speak ! It is not well for Life  
 To learn too soon the lovely secrets kept  
 For them that die. Look on her face, and see  
 What close content, and private peacefulness  
 Gleam through it from the lighted heart within !  
 Now hast thou witnessed what thou didst desire,  
 That other World shown visible and near ;  
 Not sleep ; not dream, not cheat, but verity ! "

The Indian said : " I worship her, and praise  
 The greatness of thy potent Lord ; and thank  
 Thy pains. Yet was it very Death, indeed,  
 Not trance, nor swoon ? In closest moments here  
 Hath she told nought of those new things she  
 saw ? "

"Sometimes," Mary replied, "when we have walked

Amid the tombs, or seen go wailing by  
The mourners with their painted bier, and noise  
Of funeral music, Shélomith will smile  
And whisper to herself, in words half-caught,  
Dreamily,—comforting the Dead, it seems :  
'Thou happy Sister : blessed Brother ! safe !  
Who will not hear His Voice ! And yet, sweet !—  
sweet !—

Tender-sweet sounded it, although it called  
My spirit back so far ! Now, weep not so,  
Ye living ones ! Ye, too, shall pass ! and, then  
To grow so new and different !—What is't ?  
Will men still call it 'dead' ? We lie a-bed ;  
And sleep ; and seem, on all our nights, to die ;  
But the soul wakes, and plays between the bars,  
Like a caged bird. Afterwards, body wakes,  
And soul's asleep, or hiding ! What surprise  
For these who go feet foremost to the grave,  
To learn the dream was Daytime, Light was Night,  
Gliding—soft-gliding—to that greater Life,  
Which always was so near ;—only a skin  
To cast aside, like the enamelled snake,  
And then—the fresh gold and the glittering blues !  
Dear God ! how wonderful those colours were

I had not marked before—and, yet, not new !  
 Those lands and seas I never saw before,  
 And, still,—’twas Galilee and Gadara !  
 Those high kind faces never, surely, known ;—  
 And yet,—I played with them before they ‘ died ’—  
 Before I ‘ died ’ ! to find them waiting me,  
 So many, and so many, and such joy !  
 So glad and natural !—Till that Voice rang  
 Gentle and mighty—which all worlds obey—  
 ‘ *Talitha, cumi !* ’ ‘ Come back, Shéломith ! ’  
 Then I obeyed, coming reluctantly,  
 And breathed this Earth again : He touching me !  
 Oh, Wailers ! dance and sing for your wise dead  
 Who do not listen to ‘ *Alálalai !* ’  
 Ah, fair Lord ! pardon mine unwilling feet !  
 Still I came back ! and I will live, and hush,  
 Till Thou sayest : ‘ *Talitha !* ’ ‘ Now, come again ! ’

“ So have I heard her murmur,” Mary said.

But, when the Maid—low salutations paid—  
 Passed once again the latticed door, none spake.  
 And silently the Buddhist kissed the hem  
 Of Mary’s gown, departing silently.

## BOOK VI

### THE GREAT CONSUMMATION

‘If Death’—the Indian said—“be dead, indeed,”—

(That sixth day in the House at Magdala)

“Be dead in knowing that one human soul  
Once laid this flesh aside, and went, and came,  
Taking it up again ;—as she avers  
Whose deep eyes stayed my speaking yesterday,  
Then am I answered ! Then thy Master wrought  
Better than Buddh, showing the world beyond  
Where men shall find their treasure of good works  
Laid up in trust, awaiting ; loss made gain ;  
The Kingdom come : unless, in truth, ’twere  
dream

Thy Maid had of the marvels and the Voice,  
And thy Lord—of His knowledge—spake ‘She  
sleeps’

Such sleep, belike, not life nor death, but swoon—  
In some dim region where the dying halt—



As locked the senses of thy Widow's son  
 In Nain ;—unto this wisest Master known  
 At eye-glance ; and He did but break a trance."

"Good Friend! I think 'Truth was the merchandise

Thy camels toiled to fetch this weary way  
 From Hind to Jordan," Mary answered him,  
 "Else were I loath to say what I shall say  
 Telling thee farther of a living one  
 Healthful to-day, with colours of quick blood  
 Ruddying his cheek, and bright hair clustering ;  
 No stronger step on Carmel's steepest side !  
 No rower on our lake-wave lustier !  
 Who lay four nights a dead man in the tomb ;  
 But on the Master's call, came forth therefrom  
 Bound limb and loin with grave-cloths,—hands  
 and feet,—  
 Forth from the pit, I say, into the Sun—  
 Bound with those bands, as we had laid him there  
 Four days before, to moulder with the worm ;—  
 'We!' for this dead man,—living now, and hale—  
 Is El' Azar of Bethany, well known  
 In all these parts—my Brother. And I saw  
 Those garments of the grave stripped swiftly off,  
 And what we put there—pale, and cold, and lean

A body broke by ten days' fever-fits—  
 Stride over that black threshold, fair and fresh,  
 Into the daylight, at my Master's word.  
 Last year he sojourned long in Magdala ;  
 Yet 'tis not well he should be marked ! He walks  
 A wordless, gentle, wistful man, aware  
 Of more than may be said in any speech ;  
 Not of our world, though in it, well-content  
 To wait Heaven's way in all things. Time will be  
 The truth shall widely spread ; now it is best  
 We seal our lips, and watch him silently  
 Coming and going, manifesting God.

" Yet, for thy sake, I speak,—more freely speak  
 Because what I must tell thee, at the close,  
 Of wonder, glory, conquest, comfort, joy  
 Of Consummation crowned, and passage pierced—  
 Blissful, triumphant—from high sacrifice  
 To heavenly peace and confirmation strong,  
 Destroying Doubt and Death,—cometh more sure  
 To thee, as heretofore to me and us,  
 With knowing this. We were in Gadara,  
 And—I remember—'twas a summer's eve,  
 Amid the yellow daisies of the Lake  
 The children gathered round Him, brought from  
 far

Only that He might touch them. 'Twas that hour  
 When He rebuked His 'Twelve, saying, 'Suffer  
 these

To come to Me ! the Kingdom is of such !  
 Who shall receive it as a little child  
 Entereth therein.' So sitting, with a babe  
 Asleep upon His breast, and on His knee  
 One round-eyed 'Angel of the Kingdom,' nursed  
 Full fatherly :—a shallop drove its keel  
 Sharp on the tinkling shingle, and thence gave  
 My Brother to our band. For I had told  
 At Bethany how great the Master was ;  
 How wise, how holy, how compassionate.  
 And El' Azar sped, running through the reeds ;  
 And thrust past peasants, mothers, and the Twelve ;  
 And kneeled and prayed : 'Good Master ! where-  
 withal

Shall I gain Life eternal ?' Jesus said :  
 'Call Me not "good" ! None is all good save  
 One !

Thou knowest the Commandments'—at those  
 words

Reciting Moses. Quoth my Brother, then,  
 'All these have I observed from my youth up !'  
 And Jesus, seeing, loved him ; kissed his head  
 As Rabbis will when scholars answer well ;

But bade him go his way, sell all his goods,  
 And give his shekels to the poor, and buy  
 Treasures in Heaven. Thereat El' Azar turned  
 Sad, for he was a Ruler, owning vines,  
 Milch-kine and olive-yards. Yet, that kind kiss  
 Lay strong upon him ; and he did this thing,  
 And gave much wealth, and lived for better gold,  
 And grew the Master's friend, faithful and close,  
 Ministering, when we came to Bethany.

" Thus fell it ;—near to His last Passover—  
 That El' Azar lay sick ; and we did send  
 Messengers saying : ' Lord ! the man Th'ou lov'st  
 Lies sick to death.' But, that day came He not,  
 And that day died my Brother ; and next day  
 He would not come : He had His purposes !  
 They told us how He said : ' El' Azar sleeps ;  
 I go to waken him from sleep ;' and, next,  
 When one made answer : ' Lord ! but if he sleep  
 He shall do well !' the Master plainly said :  
 ' Our friend is dead : for your sakes I am glad  
 I was not there, since now ye shall believe ;  
 Let us rise up and go ; and make him live !'

" But we, in Bethany, had borne our dead  
 Unto his tomb. It was a cavern cut

On the hill's face, with winding steps let down  
 Into the darkness, to a sepulchre  
 Hewn chamber-wise out of the vaulted rock.  
 A great stone *golâl* sealed the entrance-place,  
 And shut him with his father's bones. Meseems,  
 When thou didst journey here to visit us,  
 Coming, by Bethphagë, o'er Olivet—  
 Near to that point where proud Jerusalem  
 Burns at the northward bend—all white and gold—  
 Thy beasts trod by the spot. And, being nigh  
 The City's gates, many Jews came to us  
 For friendship, and to mingle tears o'er him.  
 Suddenly rumour grew the Lord drew near:  
 My sister rose to seek, and quick returned  
 Whispering, 'Yea, He is here, and calleth thee!'  
 And while we hastened—many following us—  
 She told me, on the road, all which had fall'n;  
 How she had said—distraught—that, even now,  
 What He might ask God's power would grant to  
     Him;  
 How Jesus answered: 'He shall rise again!'  
 And she had sighed: 'True, Lord! I know, I  
     know!  
 When end of all things comes; at the Last Day!'  
 On which He spake;—the words dwell in my  
     heart!—

## THE GREAT CONSUMMATION 191

‘I AM THE RESURRECTION AND THE LIFE; HE  
THAT BELIEVETH IN ME, THOUGH HE WERE DEAD,  
YET SHALL HE LIVE.

‘AND WHOSOEVER LIVETH AND BELIEVETH IN  
ME SHALL NEVER DIE.’

“Yet, then we understood not! And I fell  
At those dear feet with no hope lightening  
My heavy-burdened breast. Too late! Too late!  
Why had He tarried, only seven leagues off,  
Who might have healed; and El’ Azar so loved?  
‘Lord, hadst Thou but been here!’ brake from  
my lips,

‘My brother had not died!’ Then, as I think,  
To see our tears, and all those mourning folk;  
And know our lamentation one salt drop  
In this World’s brimful Sea of misery;  
Bethinking how, by night and day; near, far,  
Eyes stream, hearts crack, and homes are laid in  
waste

For terror of this seeret-footed Death  
Which eomes unseen, and slayeth silently;  
And hath not answered once, though myriads ask:  
‘What art thou? Wilt thou give us back our Dead?’  
Bethinking Him of this, compassionate,

Folding all human sorrows in His heart,  
 Our Heavenly Master groaned in spirit ; shook,  
 A-tremble with that vast Love, gathering  
 Against His breast all such as weep on Earth.  
 ‘ Where have ye laid him ? ’ sighed He. When I  
     said,  
 ‘ Lord ! come and see ! ’ the gracious eyes were wet  
 With tears which comfort all tears.

“ Jesus wept.

“ So, to the Tomb we came. The grey slab made  
 Its monstrous door, where tread of guest falls not,  
 Nor knock is answered, but the Dead within  
 Keep speechless company, and, in the dark—  
 With none to visit them save rat and worm ;  
 Nothing befalling but a bone which drops ;—  
 Moulder together, all a-dust and dry ;  
 Saying no word,—disconsolate, undone,  
 Staring with empty eyes at olive-roots  
 Whose fruit they used to pluck—for others now !  
 Saying no word ! Husband and Wife and Child,  
 Brother and Sister,—who were wont to mix  
 Lips, hands, and hearts in Earth’s warm fellowship,  
 Silent and separate, on noisome beds.  
 Oh, till He lived did we not dread our Dead

So still, so altered, so unlovely, so—— ?  
 Nay! when he spoke: ‘Roll Me this stone away!’  
 My sister sobbed: ‘It may not be! dear Lord!  
 ’Tis four days gone! by this time stinketh he!’

“‘Roll Me the stone away!’ He said again:  
 ‘Spake I not unto thee that thou should’st see  
 The glory of God?’ Then, eight young men of  
 thews,

With ox-yokes and the olive-poles, pushed back  
 The leaning rock; and the black adit gaped  
 As ’twere the mouth of Tophet, horrible!  
 The throng drew off; the very sunshine seemed  
 Loath to re-enter, lighting first two steps  
 Of the dark stairway, and the hollowed roof  
 Where a bat clung and cried, and spiders hung  
 In broken empty webs, and foul flies crept.  
 Next, Jesus, no more weeping, but His eyes  
 With pity and love and power irradiate,  
 Drew close, and set His holy fearless foot  
 On that grim threshold, and did pray this prayer:  
 ‘Father! I thank Thee Thou hast heard Me here!  
 I know Thou hearest alway; but because  
 The people standing nigh shall hereby see  
 That Thou hast sent Me, I did ask, and Thou  
 Hast answered!’ Then from lowest notes, His voice



Rose clear, commanding : ' El' Azar ! come forth !  
 Cried He, imperious. Oh, and in that gloom  
 Ensued a stir,—a noise of rustled cloths,—  
 A footfall on the stairway ! El' Azar—  
 The dead man—cometh forth ! Like unto one  
 Who slumbers in his summer-room, and hears  
 Commingled with deep happy dreams, a tone  
 He knows and loves call him to play ; and leaps  
 Upon his feet, and girds his coat, and hastes  
 With light steps,—laughing—and lids not yet wide,  
 So El' Azar ! so, half asleep to see,  
 Dazed, unexpectant ; but alert, aware,  
 My Brother!—stumbling somewhat for his bonds,  
 And one free hand fumbling the face-cloth back  
 To spy the Master,—stepped forth lustily  
 Glowing with glad new life, wholesome, and fair ;  
 The crimson of his lips and of his cheeks  
 Full-coloured ; eyes alight, foot firm, voice strong,  
 Loud and assured. But we,—all dumb, for fear  
 And joy and thanks and wonder,—held our  
                     breaths,  
 Not moving, till we heard the Master say :  
 ' Loose him, and let him go ! ' ”

Next, day by day

She told the story of those later days,

How He did pass unto Jerusalem,  
 Wending to die, because such death should bring  
 Fruit of His fair life, and high grace for men.

How, spying the proud City, as He rode  
 Meek, on an ass, with children for His guards,  
 And glad hosannahs wakening the hills,  
 He sorrowed for His splendid murderess  
 Throned on her rock, crowned with the great  
     white Dome,

And girt with Kedron and the guardian hills ;  
 Sighing : " Jerusalem ! Jerusalem !  
 Slaying the Prophets, stoning those that come  
 Messengers to thee ! If, in this thy day,  
 Thou hadst but known !—thou, Zion ! hadst but  
     heard

The things belonging to thy peace ! How oft  
 I would have gathered all thy children in  
 As a hen clucks her chickens to her wings ;  
 But thou would'st not ! And, now behold thy  
     House

Is left unto thee desolate ! " She told  
 How to that House one last sad while He passed  
 Sate in the Temple, saw its goodly Courts,  
 Its nine gates laid with gold ; its corner-stones  
 Rose-red, and white and black, fetched from afar .  
 For Israel's God, each block a desert-crag

Sculptured to beauty ; and the golden grapes  
 Over the golden doors, each shining bunch  
 The stature of a man ; its cedar-work ;  
 Its alabaster stairs ; that purple veil  
 Soon to be rent, shutting the " Holiest " in ;  
 The Ark, the Cherubim with shielding wings ;  
 The vain, void, Altar whence the God was gone.  
 For, " seest thou these great buildings ? " so He  
       spake,

" One stone upon another doth not stand  
 Of all its stones which shall not be cast down  
 In times that come ! " And, then—amid His  
       friends—

Told she the sojourning at Bethany ;  
 The last sleep on the breast of Olivet ;  
 The treason of the man of Keriaoth,  
 Selling for thirty pieces that sweet blood  
 Which buys our bliss ; the sad Last Supper set,  
 Secret and holy, in the City's midst,  
 Where He did break them bread, and pour them  
       wine,

And wash the feet of all the Twelve—even his  
 Who must betray Him,—his stained with new dust  
 Of coming from the house of Caiaphas,  
 And counting out the shekels. For Love hath  
 No measure in his magnanimities,

And, "peradventure," Mary said, "even he—  
 After self-loathing, and Aceldama—  
 Hath somewhere, by strange grace, some place  
 again,

With bitter heart-pangs purged, near to his Lord ;  
 Who chose him at the first, and at the last  
 Washed him, well-knowing of the wicked kiss.

For as the sin so is the suffering,  
 And Judas needs must ache with Jesus' cheek."  
 Next, she recited how, that last dread night—  
 Eve of the Cross—He passed, as all men pass,  
 Into His anguish—to Gethsemane.

"For, it were not to be a man," said she,  
 "If once, and briefly, and with trailing wings,  
 Soul did not bid the body fond farewell  
 At hour when soul comes to the throat, and flits  
 Glad of past days, and greatly moved to part.  
 One time must be, in all the lives which live,  
 When strength sinks into weakness, faith desponds  
 And fair hope swoons, and—for a little while—  
 No star shows where the path winds ; not one  
 gleam

From all those promised Angels who have gone,  
 And know the way, and should be there to make  
 The Valley of the Shadow safe with hands  
 Familiar, at first touch, in thickest dark

He, Sir!"—she said;—"ev'n He; for whom rayed  
Worlds

Watched, with unwinking silver eyelashes,  
That sad night of their little sister-world;  
He, who had twenty myriad Shining Ones  
With golden plumes at poise, fluttering to fly  
Swift—if it might have been—to wipe His brow  
Clear of the bloody sweat, and comfort Him,  
And catch Him to His Kingdom—prayed full  
sore:—

The God consenting while the Mortal shrank—  
'Abba! all things are possible with Thee!  
Sorrowful is My spirit, unto death!  
If it may be, let this Cup pass from Me;  
If this Cup may not pass away from Me  
Except I drink it, let Thy will be done!'"

And, afterwards, the Treason;—the foul kiss—  
"Hail, Master!"—and the tender answer, "Friend!  
Betrayest thou Me with kissing?"—torches' glare;  
Swords, staves; as if to take a thief by night—  
The Hour, and Power, of Darkness. "El' Azar  
Saw all," she said; "he was the 'young man' there  
Following for love, wearing that 'linen cloth,'  
Whom they did strip and seize." On that, the  
Priests,

The Sanhedrim, the Judgment,—(all she told  
 Heretofore unto Pilate)—Pilate's wrath ;  
 The scourge ; the mocking purple cloak ; the crown  
 Jewelled with blood ; the path to Golgotha ;  
 The cruel Cross (oh, Tree, which made its wood,  
 Who planted thee ? Did birds nest in thy boughs,  
 And sunshine light thy leaves ?)—the cruel Cross ;  
 The savage rending nails ; the scroll ; the sponge ;  
 The cry, "*Eloi lama sabachthani !*"—then,  
 His death-word, "It is finished," and the death,  
 And spear-blade deep into His dead side plunged ;  
 And the Centurion, crying : "Verily,  
 This was a Son of God !"

"Oh ! we were fain  
 For sorrow and for shame"—said Miriam—  
 "Who stood to see Him die ! Never so low  
 Bowed the bright Sun, stooping to bathe his gold  
 In whelming waves ; never so meek, and lost,  
 Faded the splendour of the Morning-Star  
 Before that Morning which it heralded,  
 As He did humble and abjure Himself—  
 In moment of arriving majesty—  
 Consenting on the Cross to hang and die.  
 Had we not seen—did we not know Heaven's  
 might

Servant and succour to Him? plum'd bands  
 Of Presences invisible, intent,  
 Upon His lightest sighing, loyally  
 To go and come, bearing Him embassy?  
 Oh, measure what a love, if thou canst mete,  
 The immortal pity of that soul serene,  
*Pitiless only to its body, firm*  
 To hold it uncomplaining, patient, still,  
 Close to the Cross; of one mind with the nails,  
 With the dull senseless wood—for sake of men,  
 And great salvation of all flesh to be.  
 Not summoning once, with one swift sinking  
     thought,  
 The rescue that had rushed on wings of fire  
 From North and South and East and West, to aid.  
 Not suffering once—not when the fever raged  
 Worst in His veins, and thirst blackened His lips,  
 And those whom He had come to teach and save  
 Gave Him no better thanks than bitter gibes—  
 Not suffering Death,—who waited weepingly  
 For leave to strike—to hasten one small step  
 Quicker for Him, than for the thieves who hung  
 On either hand! All this to wring no word  
 From Him most innocent and pardoning  
 Except the tender mandate, sadly sighed  
 To Mary Mother, wailing at His feet:

And the sick gasp, 'I thirst!' and spirit's spasm,  
 'Father! dost Thou forsake Me?' and the cry  
 Of Victory's anguish: 'IT IS FINISHED!'

"And measure—if the mind can ever mete—  
 That sorrow of us standing by who saw  
 Our Master,—Master over Death and Pain,  
 Lord of all Angels, and all devils—droop  
 Unhelped; we who so loved Him, helplessly  
 Gazing far-off—held from His bleeding feet  
 By Pilate's spears, and guards of Caiaphas,  
 And Roman soldiers casting lots to share  
 His sacred vestments: Measure what a pang  
 Tore us, and mocked our faith, and made our hopes  
 Fall, leaf by leaf; like last leaves, when the blast  
 Of winter strips the vineyard grey and bare!  
 Nay, but not mine! Truly I tell you, Sir!  
 I loved Him so!—I worshipped so! I knew  
 So well in inmost mind He could not die,  
 And would not die, and was not less than God;  
 And should make good to all, in His good time,  
 The meaning, and the means, and mystery;  
 And be that King they wrote Him on the scroll;  
 That while mine eyes ran tears too thick, to see  
 His dear face, and my fingers clenched themselves  
 Into my palms, as if they were the nails



Piercing His hands ; I went not otherwise  
Than full-assured it would be well at last.

“ Yet, measure—if thy mind can measure this—  
How lost we stood, defeated, abject, shamed,  
Those Twelve—with Judas one ; and all the rest  
Fled at Gethsemane—and I ; and she  
Who bore Him ; and the women ministering ;  
And some poor, few, sad, fearful friends aloof  
Afraid to grieve, because of those stern spears ;  
Shut from the shaking Cross, whispering their woe  
Lest Galilæan country tongues bewray,  
And they be known—like Peter—for His sheep.  
Only this left of those high-nourished dreams  
About the times to follow Galilee  
When He should sit upon His Kingdom’s throne,  
And rule the land, and give to Israel—  
The Roman Eagles driven screaming off—  
Days of King David’s majesty again,  
Solomon’s splendours—more than Solomon’s !  
Only this left of larger phantasies  
When we looked higher—saw Him judging Earth  
At God’s right hand ; aye ! by those pleasant  
fields  
Of Dalmanutha, and the green sea-shores—  
Drunk, like the children of the Bride-chamber,

With His new wine of love—begged for the seats  
 This side and that side of His Royalty,  
 Over the heads of Angels. And now this!  
 For our King's drink the hyssop on the sponge!  
 For our King's purple the slow-trickling blood!  
 For our King's courtiers the writhing thieves  
 This side and that! for our King's Ministers  
 Those legionaries with the savage spears!  
 For our King's praises gibes of passers-by!  
 For our King's throne the cruel torturing Tree!  
 We—who in those glad days of Galilee  
 Left all and followed Him, certain and sure  
 The Angels' song was true, Heaven's joy was come  
 Visible, lovable, approachable,  
 In this sweet, well-belovèd Son of Man:  
 That we had seen and heard the Power of God  
 Made Mercy, made Forgivingness, made Peace;  
 And elemental enemies, and Death  
 Dropping their old ill masks to manifest  
 All things in all the spheres servants to Him,  
 Lovers of Man, and secret Ministers:—  
 We to stand weeping there—His sad, shamed,  
     Church  
 The last scorned ruins of the large scheme planned  
 To take the whole world by the hand of Love,  
 And make all flesh One Father's family.

Ah, never since tears rolled—since human hearts  
 Beat quick with hope, to break in black despair,  
 Lay Love so wingless, Faith so quite forlorn  
 As that dread day, on guilty Golgotha ! ”

She paused :—the great drops welling from her  
 eyes—

But lit behind by such a ray as breaks  
 Across the April rain, and paints the Bow.

“ Yet thou ”—she said—“ who knowest stars in  
 Heaven,

Which are not gone because we see them not,  
 Shalt learn in that dark hour was clearest shown  
 The eternal lustre of my Lord’s sweet Star.

“ It was our Sabbath-eve. By set of Sun  
 Arimathæan Joseph craved and gained  
 The grace to lay Him in his Sepulchre  
 Fresh-hewn, where no man ever yet was laid,  
 Shut in a garden. And did bring Him there  
 Tenderly taken from the bloody Cross,  
 Wrapped in fine sindon, and strewn round about  
 With myrrh and aloes—gifts for burial  
 From Nakdimon the Rabbi ;—as much spice  
 As should a King’s grave sweeten. And they set

THE GREAT CONSUMMATION 205

A great stone to the entrance of the Tomb.  
And I—with one more—watched them set the  
stone,  
But might not come at Him, to make Him fair,  
Because a guard of soldiers kept the place ;  
Also, it was the Sabbath.

“So night passed ;  
And all that next slow day ; and night, again.

“Then, while the first day of the week was dark,  
Alone I wended to His Sepulchre,  
Bearing fair water, and the frankincense,  
And linen, that my Lord's sweet body sleep  
Well, in the rock. And, while my woeful feet  
Passed through the gate, and up the paved ascent  
Along the Second Wall, over the Hill,  
Into that Garden, hard by Golgotha,—  
The morning brightened over Moab's peaks,  
Touched the great Temple's dome with crimson  
fires,  
Lit Ophel and Moriah rosy-red,  
Made Olivet all gold, and, on the pools  
In Hinnom laid a sudden lance of flame.  
And, from the thorn-trees brake the waking-songs  
Of little birds ; and every palm-tree's top

Was full of doves that cooed, as knowing not  
 How Love was dead, and Life's dear glory gone,  
 And World's hope lay there in the Tomb with  
 Him ;

Which now I spied ;—that hollow in the rock  
 Under the camphire leaves. Yet, no guards there  
 To help me roll the stone ! nay, and no stone !  
 It lay apart, leaving the door a-gape,  
 And through the door, as I might dimly see,  
 The scattered wrappings of the Burial-night,  
 Pale gleams amidst the gloom. Not waiting,  
 then,—

Deeming our treasure taken wickedly—  
 I sped ; and came to Peter, and to John ;  
 And cried : ‘ Our Lord is stolen from His grave,  
 And none to tell where He is borne away ! ’  
 Thereat, they ran together, came, and saw ;  
 And entered in ; and found the linen cloths  
 Scattered ; the rock-bed empty ; and, amazed,  
 Back to their house they went. But I drew nigh  
 A second time, alone ; heart-broken now ;  
 The bright day seeming blackest night to me,  
 The small birds mockers, and the City's noise—  
 Waking within the walls—hateful and vain :  
 Why should Earth wake, the Son of Man asleep ?  
 Or, that great guilty City rise and live,

With this dear Lord, dead, in her stony skirts?  
 Fled, too, my last fond hope, to lay Him fair,  
 And kiss His wounded feet, and wash the blood  
 From His pierced palms, and comb His tangled hair  
 To comeliness, and leave Him—like a King—  
 To His forgetful Angels. Weeping hard,  
 With these thoughts ; like to snake-fangs, stinging  
     me,

My left hand on the stone I laid, and shut  
 The eager sunshine off with my right hand,  
 Kneeling, and looking in the Sepulchre.  
 It was not dark within ! I deemed, at first,  
 A lamp burned there, such radiance mild I saw  
 Lighting the hewn walls, and the linen-bands ;  
 And in one corner, folded by itself,  
 The face-cloth. Coming closer, I espied  
 Two men who sate there,—very watchfully—  
 One at the head, the other at the foot  
 Of that stone table where my Lord had lain.  
 Oh !—I say ‘ men ’—I should have known no men  
 Had eyes like theirs, shapes so majestic,  
 Tongues tuned to such a music as the tone  
 Wherewith they questioned me :—‘ Why weepst  
     thou ? ’

‘ Ah, Sir ! ’ I said : ‘ my Lord is ta’en away,  
 Nor wot we whither ! ’ and thereat my tears

Blotted all seeing. So, I turned to wipe  
 The hot drops off: and, look! Another one  
 Standing behind me, and my foolish eyes  
 Hard gazing on Him, and not knowing Him!  
 Indeed, I deemed this was the Gardener  
 Keeping the Trees and Tomb, so was He flesh;  
 So living, natural, and made like man.  
 Albeit, if I had marked—if any ray  
 Of watchful hope had helped me—such a look,  
 Such Presence, beautiful and pure; such light  
 Of loveliest Compassion in His face,  
 Had told my beating heart and blinded eyes  
 WHO this must be. But I—my brow i' the dust—  
 Heard Him say softly: 'Wherefore weepest thou  
 Whom seekest thou?' A little marvelled I—  
 Still at His foot, too sorrowful to rise,—  
 He should ask this,—the void grave gaping near,  
 And He its watchman: yet His accents glad;  
 Nay, each word sweet with secret resonance  
 Of joy shut in it; and a tender note  
 Of lightness, like the gentle raillery  
 Which lovers use, dissembling happiness.  
 Nathless, not lifting up my foolish head,  
 'Sir!' said I, 'if 'tis thou hast borne Him hence  
 Tell me where thou hast laid Him. Then will I  
 Carry Him away!'

“What answer came to that?”

Fetching deep breath, the Indian asked,—

And she—

Her white arms wide outstretched—as if she saw  
 His feet again to clasp ; her true knee bent  
 As He were there to worship ; her great eyes  
 Shining with glow of fearless, faithful love,  
 As if, once more, they looked Him in the face,  
 And drank divinest peace,—replied, elate :  
 “ Ah, Friend ! such answer that my sadness turned  
 To gladness, suddenly as grey is gold  
 When the Sun springs in glory ! such a word  
 As made my mourning laugh itself to nought  
 Like a cloud melting to the Blue ! such word  
 As, with more music than Earth ever heard,  
 Set my swift dancing veins full well aware  
 Why so the Day dawned, and the City stirred,  
 And the vast idle world went busy on,  
 And the birds carolled, and, in palm-tree tops, .  
 The wise doves cooed of love ! Oh, a dear word  
 Spoke first to me, and, after me, to all,  
 That all may always know He is the Lord,  
 And Death is dead, and new times come for men  
 And Heaven’s ways justified, and Christ alive,  
 Whom we saw die, nailed on the cruel Cross !



For, while I lay there, sobbing, at His feet,  
 The word He spake—my Lord! my King! my  
 Christ!

Was my name :

‘MARY!’

“If I say the Dead

Catch tone of some such melting tenderness  
 When first their lovers in the new Life flock  
 And greet and kiss them, telling them sweet things  
 Of bliss beyond, and Love crowned Conqueror;  
 If I should speak of children, dreaming ill,  
 And then grown 'ware it is the dear safe breast  
 Of their fond Mother which they fret upon:  
 If I should liken hopeless mariners  
 Snatched sudden from black gulfs; or men con-  
 demned

Ransomed from chains, and led to marriage-feasts;—  
 With the swift comfort of that instant change,  
 All must fall short! No language had I then,  
 No language have I now! Only I turned  
 My quick glance upward; saw Him; knew Him;  
 sprang

Crying: ‘Rabboni!—Lord! my Lord! dear Lord!’”

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Thereat, within the house in Magdala,  
 Fell silence,—Mary on her knees at prayer  
 Lost for a little unto earthly things ;  
 And he, who came so far, and came so late,  
 To know what setting had the fair white Star  
 Seen over Bethlehem—clasping dark palms  
 Across his breast, and humbly bowed to hail  
 Her, of all women—after one—most blest,  
 Most honoured, and most honourable ; whose love,  
 Washing her sins away with holy chrism—  
 More precious than much spikenard,—won hereby  
 The first word ever spoke from Heaven's own  
     mouth  
 Plain to Earth's ears, to tell us Death has died,  
 And Love shall save all that will trust in Him.

---

“Oh ! thou most happy Lady ! ”—presently  
 The Indian said : “ I praise and worship thee,  
 Messenger of thy Master to all Lands !  
 Surely thy name shall be, in times to come,  
 Sweet on the lips of all men ; and thy sex,—  
 Thy sisters—lifted into larger grace,  
 For thy great sake, and for this mighty thing  
 Done to thy tenderness and constancy—

Laud thee, and joy in thee, who dost make known—  
 To saintliest souls not less than sinning souls—  
 The Woman's queenly part in this World's plan!  
 I do perceive—since Age, which dims the eye,  
 Opens the inward vision—there shall spread  
 News of these high 'Good Tidings'; growing gleams  
 Of this strange Star we followed to the fold.  
 I do discern that, forth from this fair Life,  
 And this meek Death, and thine arisen Christ,  
 Measureless things are wrought; a Thought-Dawn  
     born

Which shall not cease to broaden, till its beam -  
 Makes noon of knowledge for a gathered World,  
 Completing what our Buddha left unsaid;  
 Carpeting bright his noble Eight-fold Way  
 With fragrant blooms of all-renouncing love,  
 And bringing high Nirvâna nearer hope,  
 Easier and plainer! Spake thy living Lord  
 More than the name? Cam'st thou to touch of  
     Him?"

Mary replied: "It seems a little thing,  
 Now,—seest thou,—when so great a thing is told—  
 That, being a Son of God and Man, He knew  
 Life's hidden springs, and called the spirit back  
 At Nain, and after, at Capernaum;

Or stayed the worm at work in Bethany,  
 Where, for God's glory, He gave whole again  
 The bodily house, quick-mended, to His friend,  
 To El' Azar, my brother. But, mark well!  
 Here was the body of the life beyond  
 That we shall wear when flesh is laid aside;  
 Which these unworthy eyes did look upon!  
 No eye shall see it, save by mystery  
 Making flesh spirit, or the spiritual  
 Take fleshly shape awhile,

“When I was fain  
 To fling my arms around His knees, and pour  
 My hair upon His feet, and eat, eat, eat  
 His garment's hem with kissing; measuredly  
 He stayed me, saying: ‘Touch Me not! not yet  
 Am I ascended to My Father! Go!  
 Speak to My brethren; say that I ascend  
 Unto My Father, and to yours,—My God,  
 And your God.’”

“Was He seen again of men?”  
 The Buddhist prayed.

“Many whiles!” answered she:  
 “Three times on that First Day, and, afterwards

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In His old paths by silver Galilee ;  
And on the Mountain,—where He met His own  
And made them cheer celestial. Last of all  
He showed in full midst of Jerusalem,  
Amongst th' Eleven,—nail-marks on hands and  
feet

Rose-red, and spear-gash scarring the white side :  
And ate of fish and honey from their board ;  
'Then blessed, and led them forth to Olivet ;  
And passed—as if, they said, a waiting cloud  
Received Him out of sight."

" Centurion ! "

The Indian cried :—" set there to see Him die ;—  
Truly the ' Son of God ' ! "

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PEACE BEGINNING TO BE,  
DEEP AS THE SLEEP OF THE SEA,  
WHEN THE STARS THEIR FACES GLASS  
IN ITS BLUE TRANQUILLITY :  
HEARTS OF MEN UPON EARTH,  
NEVER ONCE STILL FROM THEIR BIRTH.  
TO REST, AS THE WILD WATERS REST,  
WITH THE COLOURS OF HEAVEN ON THEIR BREAST !

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LOVE, WHICH IS SUNLIGHT OF PEACE,  
AGE BY AGE TO INCREASE,  
TILL ANGERS AND HATREDS ARE DEAD,  
AND SORROW AND DEATH SHALL CEASE :  
"PEACE ON EARTH AND GOODWILL!"  
SOULS THAT ARE GENTLE AND STILL.  
HEAR THE FIRST MUSIC OF THIS  
FAR-OFF, INFINITE BLISS!

THE END

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